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A S E R M O N.

THE NEED OF THE AID OF THE HOLY SPIRIT IN PRAISING GOD.

PSALM LI. 15.

*Lord, open thou my lips, and my mouth shall shew forth thy praise.*

NOTHING lies nearer to the roots of all earnest piety than the sense of weakness and confidence of help which this prayer breathes forth. In all parts of our christian course, here must be the beginning of every successful effort; and as in all, so in none more than in offering up to God acceptable worship. In following out the consideration of this plain but most important truth, let us consider,

I. Our great need of the help of God's Holy Spirit to enable us to praise Him aright; and,

II. Our true warrant for expecting that aid if we do seek for it.

Most important is this subject to all Christians; for no visit to the house of God is altogether fruitless—some fruit is borne by every one; whether it be for death or for life, some issue there is of every hour of public prayer and praise. In every one God has been either trifled with or honoured. In every one our own hearts, either hardened, or opened more freely to the blessed dews of healing grace. Of every one there is now a consequence, as there shall be hereafter a remembrance.

How awful a thing, brethren, will the services of this our house of prayer be seen to have been in that great day of realities! Now they are passed over easily, it may be slightly; but this is the very condition of the christian life, which is made up of things which are truly great, but which seem little in the using; of common opportunities which are full of heaven and hell; of God or of Satan; of an eternity of joy or misery; of self-will or of holy service. Oh! that such thoughts might arouse, of God's mercy, our very hearts; and lead us, with holy David, to cry out, whenever we come near this holy place, "Open thou my lips, and my mouth shall shew forth thy praise." And to help us to obtain that state of mind, let us enter on this subject and see,

First, our need of the help of God's Holy Spirit to enable us to praise him aright.

We need this, 1st, because, except as far as He makes us able we cannot hold any communion with God; without this our spirit cannot truly mount up to him. Perhaps some here have *never* felt this difficulty; perhaps too many seldom feel it as much as they should do. They can listen with intelligence to the words of prayer or praise which fill their ears; and, as they hear, they can follow them, and think more or less about what their tongues are saying; and is not this, they ask, the whole of praying to God and praising Him? No, it is *not*; and it is because it is not, that we need more help in praying to God or praising Him, than such persons ever dream of wanting or seeking for. They who do more truly speak to God, and many such I trust there are amongst us, they do know the greatness of this need. They have often found that it is *not* an easy thing for man to speak indeed to God. That it is often dark above them when they would fain have it light; that their hearts cling to the earth so closely that they cannot be raised from it; that wandering thoughts are a harassing and a returning trouble—that their tongues will frame the sounds of prayer and praise which have at former and happier times been real instruments of communion with their God, but which are now heartless and unmeaning as the sounds of a tinkling cymbal. All this, and much more than this, they have felt and wept for—not once but often—and therefore it is, that they can truly value such a blessed declaration as that recorded, Rom. viii. 26, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

And if these infirmities beset all our approaches to God, and make the constant aid of the Holy Spirit needful, so do they especially beset the work of praise—for this is the highest and most difficult part of worship. The pressing wants which drive us to prayer may lift us at times a little above ourselves, and give some earnestness and reality to our petitions; but it is when we come to praise God that we feel our full weakness. Who can be in earnest, and not feel here his miserable infirmities? Let us look for a moment or two at some of them. First, how low and unworthy are our thoughts of our God! How little do we think as we should of His greatness, His holiness, His majesty, His love; yet, without some due sense of God's greatness, holiness, majesty and love, what are our praises but empty words! And how, then, do we here need the help of the Holy Spirit to teach us to deem aright of our God! Next, think of the miserable earthliness which chains us down, do what we will, so that we can hardly rise out of ourselves to God—even when we are desiring to praise Him, we cannot lose sight of ourselves—of our own feelings, and our own doings; we are looking at God through ourselves, and often on account of ourselves; and yet, the very first thing necessary to true praise is, that we should lose sight of ourselves; should, as it were, be swallowed up in our own desire of honouring Him; should be like holy angels and just men made perfect, who cast their crowns, yea, and their own selves before their God; forgetting themselves, seeing God and God alone, and so from the ground of their hearts crying to him, “Thou art worthy.” How, too, are all these difficulties increased by our sins. How does the consciousness of guilt seal up our lips when we would have them open in praises to God. And

that not in the ungodly only, but in the servants of God. Just, perhaps, when we are desiring to praise Him, the remembrance of some sin rises upon our minds, and clouds over the sight of His loving countenance; and we tremble before Him as a judge, when we should praise Him as a father. "As the mouth of the leprous man was covered in the law, so are the lips of the sinner stopped before God."\* So did the sight of Jehovah make the holy Isaiah cry, "Woe is me, for I am a man of unclean lips," until the live coal from the altar had touched them and removed their sin; and so, in the 51st Psalm it is the sense of sin, the dread of blood-guiltiness, which leads David to pray so earnestly in the words of the text, that his lips may be opened to speak the praise of God. Here then, again, have we great need of the help of the Holy Spirit: first, as a spirit of fire, to purify our hearts, and to cleanse our lips—to take from us those sinful thoughts and habits which, like water poured on a burnt-offering, must quench utterly its fires; and then to deliver us from the condemning sense of sin as well as its pollution; to take away the sting of conscience, as well as the plague of our hearts, we must see God as a father before we can praise Him with joyful lips. We must look to Him as we are in Christ Jesus—not as we are in our sinful selves; and how can we do this without the Holy Spirit's aid, whose especial work it is to give us "the spirit of adoption, whereby we may cry, Abba, Father."

Who, that watches himself, does not know painfully that all these infirmities haunt and tarnish his praises of his God; that they make his heart timid, cold, and earthly, so that praise can scarcely pass from it; that they bar it up, as with iron bands, in its own evil darkness, instead of letting it open itself to the light of heaven, which is ready to flow into it freely from God. And who that knows this, and knows that to praise God truly is his first duty and chief happiness, but must thank God heartily for this gift of the Holy Ghost, which can unlock his soul, and draw out from it some offerings acceptable to the Lord.

To these, our own individual infirmities, moreover, we should add also those which beset us as a body. We would here fain offer up the service of united praise; and instruments of music must be not merely singly true, but all in concord with each other before they can unite in concert. So, too, must it be with us; there must be the joining together of our spirits—not merely of our tongues, but of our hearts—of the inner men within us, before we can send up accepted praises. Division will mar all our offering—want of concord must mar our melody, and turn our music into discord; and how can our hearts be charmed into this heavenly concord? In one way only,—by the works of the blessed Spirit of harmony and peace. It is only when He makes us to "be like minded one towards another, according to Christ Jesus, that we can, "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." So that here too, in that which is the especial feature of this worship, how greatly do we need the Holy Spirit's aid—for this is the very character of public worship. It is the united act of the church; the union in heart of those present and absent; the common pouring forth before our heavenly Father of our common praise; it is our assembling

\* "Ut leprosi labium tegitur, Lev. xiii. 45, ita os peccatoris obturatus." Cyr. Alex.

to record before Him our praises for the mercies we have received singly as individuals, and together as a body : and so we thank Him for all His mercies to all, and we call upon heaven and earth and present and absent, to join with us in praising Him ; we gather, as it were, from all creation the tribute of thanksgiving, and pour it here together into the treasury of God ; because we are acting as the church of the redeemed, whose especial work and privilege it is to laud and magnify their heavenly Father ; to antedate heaven, to bring down on earth the occupation and the song of heaven. To sing His praises in concert with angels and archangels, and all the heavenly host. So much then, for our need of this help ; and now,

Secondly, brethren, for our warrant in expecting it : it is to be found in the promises of Christ our Master, and in the great things which at Pentecost were given to His church.

Even before He came upon earth prophecy began to speak of this greatest gift—of the Spirit which should be poured out from on high, and of the wonderful and gracious effects which He would work amongst men. Ever as Christ's coming became nearer, the words of promise became fuller and plainer. Then came the blessed time when the Lord of heaven stood amongst the sons of men ; and then He began to reveal to them that it was from Him that this grace was to flow into them : that in Him was, as it were, the fountain head ; and that those streams should flow from Him into all that were truly one with Him. Then He began to say, "If any man thirst, let him come unto me and drink : " "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water ; but this spake he of the Spirit." Then He taught them that He was the vine, and that they were the branches ; and that from Him must flow unto them all the life and sap which should uphold and nourish them. As the time of His death grew nearer, so much the fuller and plainer became His words of promise ; until He told them that they should even gain in losing Him. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you ; but if I go away I will send Him to you from the Father."

Then came the day of Pentecost, with the fulfilment of all these dark, but cheering promises. The Spirit was given ; given in all its fulness and power. It filled them directly with holiness, courage, knowledge of God's will, and power to do it. It was given to them as a body : as THE CHURCH. It was given, as our Lord had said, expressly, to "abide with them for ever." And so, ever after, we find in the holy Scriptures that the Holy Spirit is spoken of as being given to the church. If the church is in council, her decision is spoken of now as no longer merely hers, but that too of the Spirit who dwelled in her. "It hath seemed good to the Holy Ghost and to us." And as given to the church it is spoken of as given in some measure or degree—but truly given—to every member of the church—not to a few chosen out of the rest whilst others were left hopelessly to long for it, but given freely to all. Accordingly, St. Paul asks some converts, when he visits them, Have ye received the Holy Ghost since ye believed ?" And when they reply, that they had "not so much as heard whether there were any Holy Ghost," he adds, almost with astonishment, "Unto what, then, were ye baptized ?"—as much as to say, "How ! is it possible you can be Christians ?



can have been baptized into Christ, and not received the Holy Ghost? the thing cannot be!"

So all through the Epistles it is taken for granted, that all those to whom they are written have received the Holy Ghost in some measure, and the prayers of the apostle are, that they may abound yet more and more in the grace into which they have already drunk. And what does all this show? That there is this gift in the church; that the Holy Spirit is present with us because we are members of Christ's church; that we, each one, have received some measure of His gifts and presence; that we, each one, may receive more. That if He dwells not and rules not in any of us, it is because that person is not "*abiding in Christ*"—is not living according to his baptism state—is beginning to be a dying branch in that true Vine into which he has most certainly been once engrafted.

Oh! my christian brethren, I beseech you earnestly, weigh well what this implies. It is no light matter to have received the grace of God in vain—before God's judgment-seat it will be seen how great, how terrible a thing it is to have "grieved," nay, "quenched his Holy Spirit"—to have become a dead branch in the vine, and so to be gathered out for the burning.

Try, then, your own selves, earnestly. Does God's Spirit dwell in you? Does He help you in prayer and praise? Do you yield up yourselves to Him? Ask yourselves these questions for the Church's sake, as well as for your own. Are you in our solemn thanksgiving marring her melody? Are you stopping, as far as in you lies, the flowing of the heavenly sap into the engrafted branches? Are you a burden on the Church—a clog on your brethren? Are you, by a spirit of division, by worldliness, by sensuality, banishing God's Spirit from yourself, and so wronging too the church of the redeemed?

Try yourselves, I beseech you. Ere long the lot of God shall be cast, and it shall surely take such evil members of our Sion. But it will then be too late to mend the dreadful fault. Now you may win back the grace which your sins are banishing; now you may go anew to your baptism—look again to God in Christ; and the heavenly breath shall waken for you, and draw even from your heart, harsh and untuneable as now it seems, sweet sounds of penitence, of hope, and praise. But then, brethren, trifle not with this precious now, which is almost over—which may never return—turn not away, as so many do continually, from the holy feast of praise and thanksgiving which is set before you in the Church. If through hard thoughts of God; if through carelessness, or wilful choice of sin, you do turn away, how can you expect to have God's grace—how can you hope to be saved? If you break away from communion with your brethren even in this holy feast, how can you vainly expect to have your lot amongst them at the day of gathering? If you cast wilfully away from you the very vessel in which Christ hath stored for you the living water, how can you dare to hope that its fountain shall be found in you? In vain is the Spirit in the church: you will have no communion with the church. In vain are there means of grace—in vain is God ever faithful to His word, giving grace most freely through them; you refuse the means of grace, and in so doing, do indeed refuse the grace of God.

And for you, my brethren, in whom of God's mercy there is found a better mind, how shall you approach this holy feast—how shall you praise and magnify our God aright?—surely in His strength must be your confidence. Bow your hearts before Him; go to Him through Christ our only Saviour; draw near by faith to Him; tell Him you desire to praise Him, but that you are dust and ashes; cry to Him for heavenly fire, wherewith to light your burnt-offering; say unto Him, "Take away all iniquity. Love us freely. So will we render the calves of our lips." Say with holy David, from the lowest bottom of your hearts, "Open Thou our lips, and our tongues shall shew forth Thy praise."

S. W.

#### REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Apostolical Jurisdiction and Succession of the Episcopacy in the British Churches, Vindicated against the Objections of Dr. Wiseman, in the Dublin Review.* By the Rev. WILLIAM PALMER, M.A., of Worcester College, Oxford. London: Rivingtons. 1840. Pp. viii. 253.

IN our controversy with the Papist, one point should never be lost sight of, and yet is very commonly overlooked. That is, that our rejection of the supremacy of the Pope must not be justified on the ground of his false doctrine. That rejection may be dated from the year 1534, when the king's supremacy was established. But no important reformation of doctrine was made until the year 1547, previously to which time no one, judging from the external form of our Church, could see in what it differed from that which it had been during the earlier years of Henry's reign, its independence of Rome alone excepted. It had not renounced one article of doctrine, so as to be able to plead the corruption of Rome in her vindication. What could not be done then cannot therefore be done now. We may reprobate the false doctrine, we may denounce the corrupt practices of the Church of Rome, and yet we shall not touch one important branch of the argument which we have to maintain with her. If our rejection of her supremacy was schismatical in the first instance, no purity of doctrine, following in un contemplated consequence, can free us from the charge of schism. Hence the controversy between us is of an Ecclesiastical rather than a Scriptural nature, and requires a very different order of combatants from those who are merely qualified to maintain the argument from Scripture. Indeed, we have been surprised that any Romanist should accept the challenges which have been made to him. He has been commonly called upon to defend his church from charges of doctrinal corruption. But on this point he can only run a gratuitous risk. Should he even prove victorious (which he will hardly venture to promise himself) he will not therefore prove our separation from him schismatical, although it might have led to heresy. Nor less do we wonder that the Anglicanist should make the challenge. For no solid advantage can be gained by him who, if the proving others wrong will prove himself right, should go the whole round and challenge the Anabaptist, the Quaker, and the rest. Meanwhile the Romanist's true position is not one of defence. He should never await assault in his camp. His enemies are in separate bodies, and therefore he should never allow them to concentrate from their various and scattered quarters in attack upon his position, but march out upon

them, and assault them in their separate posts. Many, may we not indeed say all, excepting the Anglican Church, have no proper post at all, and therefore, however formidable in making an attack upon others, cannot withstand an attack made upon them. The Presbyterian, for example, may make an overwhelming assault with his arguments against indulgences, purgatory, the propitiatory sacrifice of the mass, &c. But what becomes of him when he has to stand on the defensive against the arguments which can be brought against him on the very grounds upon which he can be reduced to confess that he receives his canon of Scripture, and his Sabbath on the first day of the week?

We are, in truth, as much concerned as the Romanist, in wishing that he should adopt this his proper policy. For unless he does, all our contest is a mere waste of strength and vexation of spirit. We are only eluding each other and calling names, as if afraid to meet face to face. And so far from our Church gaining any advantage, by joining in assault with the rest of the Protestant body, she loses her peculiar character amid the confused multitude, and were victory ever so complete, that would not assist one jot her claims to be the original and national church of this country, and establish her in the rights of her inheritance. Her proper position, in the first instance, is that of defence against Rome's proper position of offence. She must first rout the enemy at the foot of her own encampment, and then follow up the victory into his.

The Romanist has, in general, always well understood his position. It is by arguments concerning the unity of the church, that at this day, as previously, he successfully assails weak and unprepared, and yet orderly, minds. They naturally expect, when once their attention has been seriously called to the subject, and the less attentive they have hitherto been, the more impatiently do they now expect, to see the church of Christ all one body and one mind; not only theoretically, but practically. But they can see this character only in the communion of the Church of Rome, according to the artful representations of those who are intent on making them proselytes. And when they have once come to this point, examination of doctrine is quite superfluous. Does not this fact forcibly illustrate the proper ground which the advocate of our Church should take? What is the use of exposing the absurdity, or even impiety, of a body of doctrines, while one tenet which sanctifies them all is left unassailed? We doubt, therefore, whether much has been gained by the lectures which have been recently delivered in many places against the corruptions of Popery; even supposing them to have been delivered by persons qualified by knowledge of the subject, and never by persons of so slender theology as not to be acquainted with the first principles of the position of the church in general: still less with the real question with Rome in particular. We scarcely believe that, excepting in the way of confirming in prejudices (and not all those the soundest), they have fortified a single hearer against the artful insinuations of the advocate of the pretended one true church, or been successful in reclaiming converts among those who may have happened to hear them. But on the contrary, many of them holding, and, amid their very argument, proclaiming tenets which are destructive to the unity of the church, may have offended well-disciplined minds, and inclined them to receive the advances of the Romanist more favourably than they would have done. Those ad-

vances are, as we have said, invariably made under shelter of the necessity of the maintenance of the unity of the church. The wily proselytist affects not to meddle with doctrinal differences, and his hearer, struck with the unexpected liberality with which he is treated, imagines that he is left quite free, even on so vital a point as justification by faith. But when he has once shaken him on the grand external point, his adversary knows that he has him in his toils. On this ground then the battle is to be fought. And whatever may be the faults of the writers of the Oxford Tracts, this merit cannot be denied them, that on this question they have taken up the only tenable position. It is a glorious spot to stand upon. There Laud stood in his argument with Fisher the Jesuit. There Barrow stood, and erected an impregnable fortress in his Treatise of the Pope's Supremacy, and Discourse on the Unity of the Church. And we may here express our pleasure at seeing these works republished at the Oxford Press. They are an invaluable present to our Clergy,—to most of whom they were formerly strange. We trust that they will henceforward be as familiar, and that our Church will never again lose sight of the only ground on which she can either maintain herself against her sectaries, or await the attack of Rome. Her sectaries of course will raise the hue and cry, that in seizing this outstanding position she has marched towards Rome. And Rome, alarmed at the nearness and strength of it, will echo their cry, and join in their measures of fear and hatred. Meanwhile let it be but maintained, with the knowledge arising from a good acquaintance with the documents of the Church, with the skill resulting from a cool judgment and careful review of them, with the courage which the conscious possession of the truth ever inspires, and we have no fears for the result. We have always been victorious upon this ground, and always shall be, if we maintain our good old courage. Our only danger arises from either neglecting to seize it, or from a timid occupation of it.

It is much to be regretted that many persons, through ignorance or misconception, have taken offence at our seizing upon so forward and external a position. Thus they much remind us of raw recruits, who, seeing a detachment marching to seize a commanding position close to the enemy, imagine that they are going actually to join the enemy, and cry out, Treason! We earnestly hope, however, that a little more experience in the course of the campaign will convince them of their error, and we flatter ourselves, that we already begin to see a change in the sentiments of many. Above all, we implore them not to take up their information at second hand, nor to listen, without hesitation, to the representations of such writers as the author of *Ancient Christianity*, whose argument goes to destroy Romanism at the expense of Christianity itself. It is curious, by the way, to see how extremes meet. The Romanist, in seeking to establish the authority of his church, is careless as to what becomes of the credibility of the Scriptures; while the sectary, seeking to destroy all deference to the church, destroys all the ground upon which their reception, in the first instance, rests. There cannot be a more signal proof, were any still wanted, of the propriety of the position which the true defenders of our Church against Rome have always taken up, than the evident alarm which inspires the Romanist body in England on seeing it once again resumed. Gladly would they frighten us

from it, by representing us to the dissenter as coming over to Rome; gladly would they persuade us, that we are where we must shortly yield at discretion. We know where we are too well. We are where the genuine Fathers of our Church pitched, and fought, and conquered. We know the ground, and, by God's help, will maintain it.

This alarm has lately been sounded in a loud strain by Dr. Wiseman, one of the principal champions of the cause of Rome in these islands. Among other papers, he has put forth two especially directed against the Anglican claim to Apostolical succession, which claim, being made good, clears us, of course, from all charge of violating the unity of the Church, and retorts the charge of schism upon Rome herself. If, however, he thought to go unanswered, he has been mistaken. Mr. Palmer, who is too well known for us to say more than mention his name, has accepted his challenge, and, in our opinion, most satisfactorily disposed of it. Whether his answer will reach Romanists, whom Dr. Wiseman had principally in view when he made this attack, is very doubtful. Anglicanists, however, will thank him for this prompt and successful vindication of their principles.

It is no obscure sign of the turn which things are taking, that Dr. Wiseman thinks it expedient not to revive the calumnious misrepresentations which have been made by his party, for the purpose of denying the validity of the transmission of our orders at the Reformation. He is content to discuss the question which he proposes, independently of all inquiry into the validity of our ordinations. And having given us this vantage ground, boasts that he will thereby make it a *δῶρον ἄδωρον* indeed, by only more completely cutting it away from under our feet. Distinguishing, therefore, between orders and jurisdiction, he denies that the valid possession of the former necessarily implies the valid possession of the latter, which he denies that we have. On this ground he raises his battery, and fulminates away after the usual fashion of his school. Mr. Palmer readily disposes of this distinction, by showing that it was never held in the Church; but that lawful ordination was always understood to convey Apostolical jurisdiction, and quotes the ancient form of consecration used by the Church of Rome herself to that effect, in addition to other evidence. The question might now be supposed to be settled, this distinction being the ground of Dr. Wiseman's argument. Still, however, Dr. Wiseman's reader may apply his further remarks against the validity of our ordinations, as being uncanonical. Mr. Palmer therefore proceeds in refutation of his several successive objections.

The great question henceforward is, Did the Bishop of Rome ever obtain a rightful jurisdiction over our church? If so, then undoubtedly our present orders, not having been confirmed by him, being on the contrary conferred by persons opposed to his authority, are uncanonical; and, as we have seen, we cannot make up their deficiency by pleading the necessity imposed by the corruption of his doctrine. Here then we must stand or fall. And we cannot sufficiently thank Mr. Palmer for his able defence upon ground so narrowed, and therefore so critical. He had done great service if he had only riveted our attention to this ground. But he has done more. He has enabled us to maintain it against all adversaries. We cannot pretend, within our proper limits,

to accompany him through this argument, and therefore must be content with presenting a general outline.

It requires but little trouble to show that the Pope had not a shadow of jurisdiction over the ancient British Church. The evidence derived from Bede alone is decisive on the point; to say nothing of the canons of the Councils of Nice and Ephesus, which forbid such a stretch of authority. The point in question therefore is, whether the conversion of the Saxons by his missionaries gave him a patriarchal jurisdiction over the Anglican Church. Mr. Palmer quotes the examples of the Pope sending Palladius and Patrick into Ireland, and several bishops into France, and yet the churches of those countries remained quite independent of him, and one most happily in point which we cannot exhibit better than in the words of Mr. Palmer himself.

The Bulgarians, a barbarous and heathen nation, had subjugated the Christian provinces of Epirus, Thessaly, and Dardania, forming part of the ancient civil diocese of Illyricum; when, in the latter part of the ninth century, their king, influenced by the long prevalence of famine, by the exhortations of his sister, who had been converted to Christianity at Constantinople, and of two Greek monks, named Theodore Couphara and Methodius, embraced the Christian faith, and sent to the emperor of Constantinople for a bishop, who, on his arrival in Bulgaria, baptized the king. This prince subsequently exhorted his subjects to become Christians, and accordingly they were baptized by Greek priests. This occurred in the year 865; soon after which, the king of Bulgaria sent to the king of Germany to ask for a bishop and priests to assist in the work of evangelizing his people. He addressed a similar request to Pope Nicholas I., who eagerly availed himself of the opportunity to send two Italian bishops into Bulgaria, who prevailed on the king to *banish* the Greek missionaries who had first preached the gospel there and baptized the inhabitants. From this time the popes claimed jurisdiction over Bulgaria, without paying the slightest regard to the prior claim of the see of Constantinople to the honour of having converted this people. Indeed, the subsequent refusal of Ignatius and Photius, patriarchs of Constantinople, to relinquish their jurisdiction over Bulgaria to Rome, was the principal cause of the disputes between those patriarchal thrones.

Thus it appears that the popes rejected, in the case of the Bulgarians, that plea for jurisdiction, founded on conversion, which their adherents now so frequently advance, to establish their claims over England.

But if we examine this case a little closer, it will furnish a still more evident justification of the Church of England. The Roman pontiffs based their claim to jurisdiction over Bulgaria on the fact, that Illyricum, which the heathen Bulgarians had subdued, had *formerly* been subject to the see of Rome; and they considered this claim valid, although the see of Constantinople had subsequently acquired jurisdiction over Illyricum, to the exclusion of that of the Roman pontiffs. The subjugation of those provinces by a heathen nation, and the conversion of that nation by Greek missionaries, made no alteration in the rights of the pontiffs in their own opinion. Now this applies exactly to the case of Britain. Subject to its own metropolitans for several centuries, it had been afterwards subdued by the pagan Saxons. But this invasion, the subsequent conversion of the invaders by the missionaries of Rome, and the temporary acquisition of jurisdiction in England by the papacy, did not impair the original rights of the English churches and metropolitans. Their claim always remained in its full force, and they were entitled to assert that claim whenever a proper opportunity presented itself.

Several other instances of the same disregard of the Roman pontiffs for prior occupation might be pointed out. What has been said, however, will suffice to show, that neither the Catholic church generally, nor the Roman pontiffs in particular, have ever acknowledged the principle, that any patriarch or bishop who



may have been instrumental in converting the heathen, acquires a perpetual right of jurisdiction for his see, over the churches so founded.—Pp. 148—151.

But Dr. Wiseman, aware that all is not quite right, has another point in reserve, which it required no inconsiderable assurance of face to make. It is, that jurisdiction acquired even by usurpation, becomes lawful by custom. We will here again leave him in the hands of Mr. Palmer, who after having given several apposite examples in opposition to such a rule, proceeds to say:—

All this shows sufficiently, that Dr. Wiseman's notion, that jurisdiction usurped in contradiction to the canons, becomes, by mere usage, invested with canonical authority, is altogether alien,—altogether repugnant to the doctrine of the council of Chalcedon, and to that of Pope Leo, whom he quotes with applause. If any thing be evident, it is, that abuses such as Dr. W. defends, were regarded as entirely devoid of authority, and incapable of obtaining it. What then are we to say to the unheard of doctrine which Dr. W. in the latter part of his observations, attributes to the council of Chalcedon? What shall we think of its being charged with holding the monstrous opinion, that customs founded in usurpation, in pride, ambition, worldliness, in every thing most contrary to Christianity, are “to prevail against” the most sacred canons of oecumenical synods? It is in this opinion, according to Dr. W., that the synod of Chalcedon “acquiesced;” an opinion necessarily destructive of all discipline, and subversive of all the canons. For, if mere success in usurpation, mere continuance in sin, is to sanctify and authorize transgressions of ecclesiastical discipline; and if this was the sentiment of an oecumenical synod; the greatest possible encouragement is held out to usurpations, and to every other sort of irregularity. What use can there be in canons in this case? What force can they possess? The council of Chalcedon, had it held such doctrines, would have completely stultified its own proceedings. It would have enacted canons, constituting a certain jurisdiction, and at the same moment declared, that continued and successful disobedience to those canons should be itself canonical, and still more canonical than the regulations to which it was opposed.

Dr. W. carries his doctrine to a still further point. It actually and necessarily leads to the conclusion, that such *abuses* as have been tolerated for a time, are not merely canonical, but IRREVOCABLE; that they have an authority, which Dr. W. denies to the canons themselves. He is ready to concede, that the papal jurisdiction in England was originally an usurpation, an abuse contrary to the canons. Nevertheless he distinctly charges our catholic and apostolic churches with infringement of the canons, usurpation, and intrusion, for attempting to suppress this jurisdiction. In short abuses and usurpations in violation of the canons are sacred and holy. The removal of abuses, and restoration of the canons are altogether impious! Such are the conclusions, immediately resulting from Dr. W.'s reasoning. Let us observe its inconsistency also. He maintains that the papal jurisdiction in England, though usurped, became canonical by *mere custom*; but he refuses to admit, that the domestic jurisdiction of the English church, though enjoying a prescription of three centuries, since its revival, is canonical. Surely if custom alone sanctioned the one, it must sanction the other also. But Dr. W. will not admit our jurisdiction to be canonical; therefore he cannot consistently maintain, that custom alone rendered the papal jurisdiction obligatory on our churches.—Pp. 69—71.

Thus all objections are cleared as to the ordinations in the reigns of Henry and Edward. But the intrusion of Mary's bishops, on the expulsion or death of their predecessors, produces fresh materials for the objections of the Romanist to our present orders. They object to the unlawfulness of the removal of these bishops. To this a satisfactory reply can be made from abundant examples of the temporal power removing intrusive bishops, which may be seen in p. 155, &c. of Mr. Palmer's

work. They object that the consecrators of Archbishop Parker, were without sees at the time, and consequently could not convey spiritual jurisdiction. To this it is readily replied, that bishops unjustly deposed or expelled, were always held to be invested with real spiritual power: see p. 162, &c. Again, they may object to the powers of two out of the four consecrators of Archbishop Parker. Allowing this, we can show that the Apostolical Canons declare ordination by two bishops to be sufficient, and that the Romanist of all Christians should not bring forward such an objection, since Pope Pelagius was ordained but by two bishops and a presbyter.

Dr. Wiseman has recourse to a parallel which is a great favourite with the Romanist objectors against our Church. He compares us with the Donatists. We have not room to follow him on this ground, and must therefore refer the reader to Mr. Palmer's work, where he will find the falsehood and injustice of such a comparison very fully and ably exposed, and the charge, which is conveyed in it, retorted upon the Romish communion in England and Ireland. And here he concludes his work.

It is a work of good service to his church, and all churchmen, on perusing it, will be thankful for it. When the Romanist finds himself so promptly and ably answered from our Church, he will grow afraid to meddle with it more than he can help. He cannot avoid perceiving that discussion of itself is a great detriment to such a system as his Church. It cannot fail to throw light even to the eyes of his own party on many points where darkness is most desirable. When, therefore, it provokes a successful reply from the other side, it is the running of a risk without expectation of any adequate advantage, if not of certain loss. We should not be surprised, therefore, if the ground of argument was shortly abandoned by the Romanist. He has indeed made but a sparing trial of it, just enough to warn him of its insecurity. We shall soon find him exclusively employed in the exercise of his old weapon of reckless assertion and indiscriminate abuse. Meanwhile, however, our champions must not slacken their efforts. Their writings are of the utmost service, not only for the immediate occasion which calls them forth, but also for the attention which they direct to those sources of information, whence alone a sound theology can be derived. They diffuse a taste, inspire a *spirit* in the rising generation of clergy, which promises great things in store both for the stability and glory of our Zion. Never, we believe, since the Reformation of our Church, (higher we need not go, as every one knows,) has it contained so large a body of well informed and truly devoted clergy as at the present day. And there is every appearance and hope of a continued increase in this genuine prosperity of condition. Only let us never yield to the unfair attempts which some are making to divide us into two distinct parties; and on account of the extreme views of a few, include all who entertain any respect for antiquity; all who turn over the pages of the fathers, not with the spirit of ridicule, but with the desire of information, as the slaves of tradition and ceremonious observances. In this class are to be found some of our most able and successful champions against the pretensions of Rome. And woe be to our Church if the study of her history from the earliest times shall ever meet with dis-

couragement in her bosom ! In that moment her own doom is sealed, and with her the light of the gospel will depart from the land, which will merge once again into the darkness which was dispersed three centuries ago. And above all, let those who have not, from various wants of opportunity, a near acquaintance with the state of the early church, and the works of its writers, beware from what hands they supply their information. Let them not, we beseech them, take it from persons for whose sufficient learning they have no warrant, and for whose fairness they ought to entertain most cautious distrust. Still less, let them not make such information—which may be garbled, whether by ignorance or intention—a ground of accusation against their brethren ; a means of injuring, and even destroying their usefulness, and as far as in them lies, depriving their church of some of its best defenders.

Despite of one or two unfavourable examples, we have confidence in the humility, and in the justice and charity of those to whom we have adverted. We feel sure that they will be the last to pretend to dogmatize in things which they do not know ; to testify against their brethren, whether of the third or nineteenth century, to facts of which they have not been eye-witnesses ; and to think evil without careful investigation. They will at least remember, that such as have examined the original documents, have a right to their opinion, and to a respect for their opinion ; and they will hardly deny, that such right cannot equally belong to those who have been content to know them but at second hand.

We have only to add an earnest prayer, that Mr. Palmer, whose reputation is too high to need our praise, may be long spared to our Church ; and to express to him our gratitude for the good service which he has done to the cause of truth, by the very timely publication of the present work.

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ART. II.—*An Inquiry into the connected Uses of the principal Means of attaining Christian Truth. In Eight Sermons. Preached before the University of Oxford, at the Bampton Lecture for the year 1840. By EDWARD HAWKINS, D.D., Provost of Oriel College, and Prebendary of Rochester. Oxford: Parker. London: Fellowes. 8vo. Pp. xi. 365.*

ALMOST every day contributes something to assure us that good must eventually result from the discussions arising out of the publication of the celebrated Tracts for the Times. The writers of those papers may be assailed, from one quarter, by the courteous title of the Malignants of Oxford ; and, from another, with the equally benevolent imputation that they are no better than Jesuits, and secret emissaries of the Papacy. These "wild and whirling words" will soon be heard no more. The hail-storm of obloquy will pass gradually away. And, in the meantime, men possessed with "the spirit of love, and of power, and of a sound and sober mind," will sit them down, calmly, to an honest examination of all that looks like novelty, or eccentricity, in the notions which are now raising such awful commotion in the bowels of the ultra-Protestant. And, the issue will probably be, that the church will recover some things which were well nigh lost, and "ready to die ;" and that she will utterly refuse certain other things which have in them no element of life ;

that, whatever may be truly valuable in the Oxford theory—we so term it, purely for the sake of brevity—will survive the conflict; that whatever is unsound will perish in the collision; and, that the Oxford Divines will appear, at last, in their true character—namely, that of virtuous, devoted, and profoundly learned men, more eminently gifted, perhaps, with piety and zeal than they are with wisdom or discrimination.

It has been said, indeed, that the disciples of this school are much more to be dreaded than their masters: young men having more of the *crudi pericula succi* in their blood, than those who are mellowed down by the influences of time and study. And we have, accordingly, heard it somewhat gravely and solemnly hinted, that a secession church is likely enough to be the end of all this extravagant mysticism. We confess that our apprehensions, on this score, are by no means very troublesome. But, let us for a moment, admit the alarm to be not altogether groundless. Still, there is nothing in it to shake our confidence in the stability of our church. The schism of the non-jurors was, doubtless, an evil. But, we are far from believing that it has inflicted any permanent or serious damage on the Anglican communion. Neither are we certain that it may not, in some respects, have been graciously overruled for good. And, in the course of time, it quietly gave up the ghost. In the same manner, the schism of the Oxford school—if such should ever, unhappily, be formed—would create much agitation, and, perhaps, no ordinary confusion. It might seem to threaten, for a time, a dissolution of that strength, the whole of which is needed, in its closest concentration, for the death-grapple between the powers of this world, and the powers of the world to come. But, some how or other, we are deeply persuaded that the mischief would be transient, and, by no means so widely spread, as many may be disposed to fear. But, be this as it may, it must, at all events, be allowed, that the spirit which has gone forth from the cloisters of Oxford, can never work one thousandth part of the evil, which must have resulted from a continuance of the spirit of slumber, which came down upon the church in the course of the eighteenth century. A passing commotion in the atmosphere is much less to be dreaded than the deadly stagnation which engenders pestilence.

Among the beneficial effects of the pending controversy, we may very safely reckon the volume now before us; which is, evidently, the work of a thoughtful, candid, and charitable mind. The object of the author, in the selection of his subject—as he informs us in his preface—was to meet the difficulty inflicted on many religious inquirers by the indirect teaching, and unsystematic form, of the christian Scriptures. The difficulty is one which we believe to be all but insuperable, upon the principles, contended for in words, but virtually abandoned in practice, by those who are pleased to call themselves Bible Christians. On the face of the matter, the christian Scriptures were compiled, not for the purpose of teaching the christian faith to those who were ignorant of its first rudiments, but for the purpose of inculcating and illustrating those vital truths, which must have been, already, more or less familiar to those who had before been orally instructed. The very object for which they were written conclusively negatives the supposition that systematic instruction entered into the design of the inspired writers. We might just as reasonably look for system in a series of familiar letters addressed

by a parent to his child, with a view to confirm him in those virtuous and honourable principles, which, day by day, and line upon line, had been impressed upon him, from the earliest dawn of reason, in the course of personal and domestic training. The letters might chance to embrace the whole compass of morality. They might, perhaps, leave not a single precept or maxim untouched. But yet, it might be a vain thing to expect that any one, who had not undergone the previous discipline, should be able to build up, for himself, a regular fabric of moral truth, from the scattered materials before him. In order to enable him to estimate duly, and rightly to interpret, the collection, it would be needful, or at least highly expedient, that he should have a scheme, or plan, provided for him, by the help of which he might be in a condition to put the fragments together, and to assign to each its proper place and bearing. And, so it is with the christian Scriptures. They were addressed to certain christian societies, in order to meet occasional emergencies—to correct, as they were creeping in, a multitude of errors, in doctrine, in practice, and in discipline—to confirm the faith which might be wavering before the sword of persecution. And, assuredly, the last thing to be looked for, in writings of this description, was a formal institute, or a regular *syllabus*, of the christian faith. *That* faith had, already, been *delivered to the saints*. And, if we can be certain of anything, we may be certain of this—that the apostles and evangelists never expected of their disciples, that each of them should extract, for himself, the whole scheme of his belief, from historical memoirs, and hortatory or argumentative epistles. These writings, undoubtedly, were good for reproof, for correction, for instruction in righteousness. But, we hope, there is nothing rash, or irreverent, in the surmise, that they could not have been *so* good, or *so* sufficient, for these purposes, if they had not been preceded by a course of oral communication.

But, here, a serious question may arise; if the writings of the New Testament were of this occasional nature, dictated, entirely or principally, by the exigency of times and seasons; how can we be sure that they have touched upon every essential point, or embraced the whole compass of necessary christian truth? How can we be quite confident that the *curriculum* of evangelical doctrine is complete? It is, by no means, of the nature of occasional compositions to exhibit any such completeness. On the contrary, we are rather apt to expect that various important matters will be omitted, in such writings, unless there should be some manifest necessity for their introduction. At all events, it can never be an easy matter to ascertain, beyond all dispute, that no such omission has actually taken place. How, then, are we to satisfy ourselves that the various *pieces*, which, together, form the christian Scriptures, do positively contain within themselves all things needful to make us wise unto salvation?

Now, this is a question which,—like most other questions beyond the pale of the exact sciences—admits of no answer which carries with it the force of absolute demonstration. We must, after all, be content with very strong presumption. The presumption, however, in this case, is all but overpowering. In the first place, it was, clearly, the will of God, that the first teachers of the Gospel should leave behind

them a variety of records, relative to the faith which they had been commissioned to proclaim. And, besides these records, we have no extant documents, touching that same faith, which can claim the plenary submission and obedience of the christian world. And, this being so, is it credible that the Spirit, which guided those teachers, would fail to secure the insertion, in some form or other, of every thing "which a Christian ought to know and believe, to his soul's health." Whether or not the first teachers, themselves, deliberately contemplated a full, perfect, and comprehensive exhibition of the truth, in all its details, is a matter which may well be left uncertain. But, it scarcely can be questioned, that it must have been the determinate counsel of God so to influence, and overrule, the emergencies of the church, and the minds of her original rulers and instructors, as to guard her effectually against the loss of any one element of necessary christian knowledge. The form, in which this knowledge was to be perpetuated, might be direct and systematic; or, it might be irregular, unstudied, and indirect. But, in either case, the omission of any thing essential, in these, the only authoritative records, is a thought which inflicts insufferable violence on any mind, accustomed to regard Christianity as the light and life of man.

But, this is not all. The voice of the church is in harmony with this indelible persuasion. All Christendom has been pervaded, from the first, with the belief, that the Scriptures bear testimony to every truth, without exception, which can be necessary to the peace and safety of man's immortal soul. At all times, and in all places, the worthies and luminaries of the church have searched in the Scriptures for the words of eternal life, and have taught their people that the Scriptures, and these only, form the grand armoury, in which weapons are to be found fitly and duly tempered for the warfare of the church. This, at least, is a *tradition*, which will be confidently trusted, by all, save those who delight in the very wantonness of scepticism.

These, then, are the grounds on which we may be assured of the entire sufficiency of the canonical Scriptures;—first, an unconquerable persuasion of their sufficiency, arising out of the nature of the case; and, secondly, the confirmation of that impression by the universal belief of the christian world. Should any one be in possession of surer grounds than these, we shall very gladly become his disciples, if he will but disclose them, and make them good. In the mean time, we are satisfied to rest on this sort of presumptive evidence. If they who reject it were boldly to follow out their own principles to extremity, we suspect that they would very soon find themselves grievously at fault, even in the most ordinary transactions of the scene which is daily passing before their eyes.

But, we now come to another question; the question with which Dr. Hawkins is more immediately engaged;—how are we to get at the sense of writings so artlessly and unsystematically put together? We often find, there, truths dropped upon the ground at random, rather than regularly planted. The most important matters are sometimes presented to us, rather in the way of cursory intimation and suggestion, than of dry, deliberate, and dogmatical statement. And, then, there is little or no attention to order: nothing like a regular progression from simple rudiments to high and transcendent results. If any one were left, with-



out aid or direction, to an adventurous voyage of discovery after scriptural truth, he would find himself, at one moment in the depths, at the next moment, in the shoals; now, sounding an abyss, and, now, wading where the waters scarcely reached his knees. A more perplexing or desperate enterprize can scarcely be imagined. It is one which no sane person would dream of attempting, if any tolerable and trustworthy pilotage were to be had. And, fortunately, it is one which very few persons have ever been doomed to attempt. What, then, *is* the pilotage, and what the guidance, which has conducted so many myriads of immortal spirits, through this intricate navigation, *to the haven where they would be?* And, here, again, we have a question, which is not capable of being answered to the satisfaction of men who will be content with nothing short of mathematical certainty, and scientific proof. In our humble and imperfect judgment, however, the best answer that can be given, is a statement of facts. We know, then, that from the earliest times, certain compendious *formulæ* of belief have been current in the christian world. We know, or at least we have good reason to believe, that much interpretation of Scripture has, from a very early period, been embodied in liturgical offices. We know that catechetical instruction was assiduously cultivated and practised in the primitive times. We know that, at all times, the rudiments of the christian faith have been, more or less, imbibed by baptized children, from their mothers, or, it may be, from their nurses. We know, too, that the torch of instruction has been handed on, from one generation of mighty preachers to another, through a long series of ages. We also know, that the christian hierarchy, with more or less of intelligence and faithfulness, have always exercised a constant superintendence over the belief and practice of the people. All this process, it is true, may be compatible with a vast deal of error, and perversion, and corruption. But after all, it is *the* process by which the essentials of Christianity have, somehow or other, been mainly perpetuated and preserved. That no one has ever found his way to the truth by a process more independent than this, is, of course, much more than any human being would venture to pronounce. But, thus much is absolutely certain,—that the independent process is not the usual one; that, on the contrary, instead of furnishing the rule, it furnishes, here and there, only a rare and strange exception to it;—an exception so rare, as scarcely, in a perceptible degree, to affect the argument. And, what is the irresistible conclusion? Why, evidently this,—that it has been God's pleasure to communicate his will, in a form, which demands the incessant exercise of labour, and patience, and watchfulness, on the part of the teachers;—and of lowliness, docility, and candour, on the part of the learners; and, not in a form which speaks directly, to the understanding and the memory, after the precise and technical manner of a series of instructions, edicts, or enactments. It may be easy enough for us to dilate on the manifold inconveniences and abuses which may be incident to this mode of scattering *the salt of the earth*. And, as we verily believe, still more easy would it be, to set forth, in formidable colours, the danger and the difficulty which might, probably, have arisen out of the opposite course of proceeding. We would, however, gladly take sanctuary from the turmoil and agitation of this dispute, in the one simple maxim, that God's "ways are not as our ways, and that his thoughts are not as our thoughts."

But, by what name, then, shall we denote this subsidiary course of training, and of preparation? How shall we entitle this pilotage, by the help of which the ocean of Scripture is to be navigated? From the lessons of the nursery upwards to the canons of the synod, an educational economy has, evermore, been practically going on, whereby generation after generation have been taught, *explicitly*, that which the Scripture is supposed *implicitly* to contain. What, then, shall we call this process of guidance and instruction? Shall we entitle it tradition? *We* have no objection to the word. But, unfortunately, it is a word which is apt to frighten many an honest man from his composure and propriety. It sometimes makes even the sober churchman look grave; and, not unfrequently, it makes the radical Protestant look positively ferocious. It conjures up visions of triple crowns, and scarlet-hatted priests, and all the manifold abominations of the Seven Hills. It seems to threaten and confront the Majesty of Scripture with an impious and daring rivalry; if not with a virtual deposition from its supremacy. In short, tradition is regarded by numbers, as a sort of crafty and ambitious adventurer, likely enough to do for Scripture the same loyal and kind offices which the mayors of the palace did for the ancient sovereigns of France. The very word, therefore, is, at present, scarcely fit for use. It is almost enough to ruin the credit of the soberest speculations. And yet, we hardly know what other to substitute in its place. Dr. Hawkins, indeed, has the courage to retain it; but, with a qualification. He reasons, cautiously and wisely, of the reverence due to tradition *unauthoritative*. This, of course, will not satisfy the Romanist. Neither, we presume, will it satisfy the traditionists of Oxford. And yet, with some explanation, it may, perhaps, help us to as fair an approximation to the truth as can be effected by any single phrase. We shall, accordingly, devote a few moments to the consideration of it.

The great organ, then, of what we still venture to call traditional instruction, is the Church. In other words, the received sense of Scripture, as to all fundamental and essential matters, is that which has been put forth by the fathers and doctors of Christendom,—generally adopted by the company of faithful men,—and so, handed down, through many dangers and vicissitudes, from the earliest times to the present day. The question, therefore, is, May resistance be lawfully and innocently offered to this mighty current of exposition and interpretation? Is the Church,—understood as above stated,—invested with authority? And, if so, what is the nature and extent of that authority?

The Church of Rome, we all know, claims authority *ἐν ὑψίστοις*. She is pleased to identify herself with the Church Universal, and to treat all who are not in communion with her, as aliens and heretics. She, moreover, maintains that the secret of the Lord rests, in all its plenitude, on her tabernacle, and that she is the sole and infallible interpreter of his will. She is—we almost tremble to write it—what Christ himself would be, if he were to reign on earth,—the final arbiter of all religious controversies. With this monstrous usurpation we have here nothing to do.

We next come to the highest school of Anglican churchmen. The Church Catholic, they tell us, “has authority in controversies of faith,” for, so says the XXth Article of our Church. But, what authority could

belong to the Church Catholic, if she were once admitted to be fallible? The promises of God forbid us to entertain the thought that the truth can ever depart from her. But, to say that she is not infallible, would be to say that the truth *might* possibly depart; and that the gates of hell might prevail against her; and that the promise of our Lord might be made of none effect. Now, if nothing more is implied, in the claim of infallibility, than the certainty that the Catholic Church shall never wholly and finally lose the truth,—infallible undoubtedly she is; though we agree with Dr. Hawkins, that this attribute might be much more safely, and quite as faithfully, asserted, by the statement, that the Catholic Church is *indefectible*; or, in other terms, that never, to the end of time, shall the true christian faith perish from the world; never shall there come a period in which there shall not exist a company of faithful men,—whether it be great, or whether it be merely a remnant of *seven thousand*,—who hold the faith once delivered to the saints, in all its essential purity. But, even if all this be allowed—and allowed it must be by those who believe the promises—it is not easy to perceive how it would materially relieve the perplexities of them that might, at any time, chance to be in doubt. If the world were, to all appearance, overrun with theological dissension, it assuredly would be a source of comfort to know that, somewhere or other, the true faith might still be found on earth; and that, in due time, it would emerge again from its obscurity. But this alone would not greatly assist the men of any particular generation in their efforts for its recovery. They might be thoroughly persuaded that the light was inextinguishable. But still they might, for the time, be deplorably at a loss to divine in what precise quarter to look for it. So that the infallibility here contended for, though it might do much to strengthen the heart, might, nevertheless, fail, during a long and dreary interval, to give light unto the eyes.

We next come to a class of persons who resolutely deny to the Church any authority at all. Church authority, they seem to think, must be either that which is claimed by Rome, or it must be nothing. If there be no visible and unerring tribunal upon earth, there can be no ecclesiastical society entitled to demand the submission of Christian men. It is needless to dwell on the consequences of this opinion. They are seen in the interminable divisions by which Protestant Christendom is distracted. This spirit of independence is at work on a sufficiently gigantic scale in our own country. But, if we would see it in its full revelry, we must look to our brethren in America. In that country the most active and inquiring spirits are perpetually wandering over dry places, seeking rest and finding none. And sometimes the hope of repose drives them into the sanctuary of Rome.\*

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\* This may be illustrated by the following passage from a little volume by an American divine, which has accidentally fallen into our hands:—

"A few may be found who would prefer the ministrations of a Roman Catholic priest to those of a dissenter; and who consider prayers for the dead, invocation of the saints, a Latin liturgy, and an infallible pontiff, minor evils, when compared with the camp-meeting fanaticism of Methodists, the fatalism of Baptists, the innumerable creeds of the Congregationalists, and the divisions of all! Quite recently the rector of a Church in Mississippi, alarmed by the readiness of some Episcopalian to amalgamate with other denominations, resigned his parish, repaired to Rome, reconciled himself to the Pope, and was appointed a professor in the

Is there, then, no such thing as Church authority, because there is no such thing as absolute infallibility? Let us endeavour to illustrate this point by a reference to secular matters. It will be allowed, we presume, that the judges of the land are invested with authority. And yet, the judges of the land are not infallible. It may, perhaps, be alleged that there is an appeal from their decisions. But, an appeal to what? To other tribunals; superior indeed in rank and order, but as far removed as they, from all pretensions to infallibility. Here, however, there is no practical difficulty. No one ever dreams of resisting judicial authority, purely on the ground that they who exercise it are gifted with no superhuman sagacity or illumination. It is enough, that this, like all the other *powers that be*—from the master of the household up to the supreme rulers of the state—is neither more nor less than the ordinance of God himself. And why should not a similar authority be claimed on behalf of the church of Christ? Is not this the ordinance of God? And is it not, as such, most righteously invested, to use the words of Dr. Hawkins, with "the authority of *weight or influence*; or, by whatever other expression we may best denote that authority, which, without pretending to immunity from error, claims only *respect and deference*;" such *respect and deference*, however, (let us add,) as will make any *supposed* necessity for resistance, one of the most afflicting extremities that can well be laid upon the human conscience.

But, if this be all, it may be said, the gate is thrown wide open to the tumultuous incursions of private and individual judgment: for, each man must be left to determine, for himself, when the extremity arises. Well: and if this were so, we really see no help for it! The exercise of private judgment neither can be, nor ought to be, banished from the earth. It is beyond the power even of the *infallible* Church herself to banish it; an intelligent estimate of her own claim to infallibility, being, itself, an act of private judgment. The open exercise of this inherent privilege and birthright of reasoning man, may, indeed, be suppressed by the merciless arm of power. But the only effect will be, either to crush the spirit of man into abject and ignominious servitude; or else to provoke his pent-up faculties to a sort of subterranean, but most violent and pernicious action. Reptile superstition, or spiritual apathy, or secret and malignant infidelity, are among the disastrous triumphs of the unerring and supreme Pontificate. The reformed and renovated Church, on the contrary, courageously and generously recognises the right; nay, invites the exercise of it, in all who are prepared for it by opportunity or education. But, nevertheless, she solemnly warns them that a perilous responsibility is attached to it. The deference she claims, as the directress of human judgment, "is, in kind, the same with the respect due from the child to his parent, the young to the old, the rude to the skilful, the unlearned to the learned, the individual to the society, of what kind soever, to which he may belong: a deference which, although it may, doubtless, sometimes foster prejudice, and promote error, and therefore requires to be

duly regulated and restrained, is, nevertheless, the dictate of nature and of reason, and may be an auxiliary and a guide to truth."—(P. 192.) The Church does not hoodwink her children, and then forcibly lead them by the hand. But she does expect that they take good heed to their own goings; and, in all their movements, that they keep a reverent eye upon herself, as their appointed guide. She speaks as the guardian and witness of the truth, not as the stern and domineering mistress of their faith.

One word here respecting the celebrated golden rule—*quod semper, quod ubique, quod ab omnibus*. It is beginning, we believe, to be felt, that this famous maxim is, practically, somewhat less valuable, as a test of disputed doctrines, than many are disposed to imagine. Put it, however, into the negative form—*quod nunquam, quod nusquam, quod a nullis*,—and its usefulness and efficacy will immediately become apparent. It is all but conclusive, as Dr. Hawkins justly observes, "against any novel doctrine, imposed by any modern assembly, as affecting salvation, or christian communion; against the novelties of Trent, for example, or of the synod of Dort:"—against the novelties, we may surely add, of the Calvinistic discipline, or, of that heap of sand, the Independent or Congregational system. If the rule be restored to its *positive* form, it will just amount to this,—that our confidence in the truth of any doctrine may, reasonably enough, be allowed to rise in proportion as the doctrine is found to approximate towards a complete and accurate correspondence to this test. The more ancient, the more general, the more unbroken, the prevalence of any belief, the greater may be our reliance on its divine authority and origin. After all, however, the articles of faith are but few, to which the test has any thing like a full and literal application. But then,

the truths to which the test *is* applicable, although few, are most important; the articles, for example, of the Apostles' Creed. And the universal reception of these, and a few other christian truths, even in the earliest days of the christian church, wherever the Gospel was preached and received, affords so strong a presumption in their favour, as will not be lightly set aside by any sincere and considerate inquirer after truth. For, where indeed was the Gospel, or what was the revelation, if the universal belief, from the first, was only universal error? And so, accordingly, at the great æra of the Reformation,—when the foundations of the faith were re-examined, and the genuine truths of the Gospel were carefully discriminated from every spurious addition; and not then alone, but by the most considerate divines, from that period to the present age,—a great value has been justly assigned, (saving always to Holy Scripture its sole absolute authority,) to the strong presumptions, as well positive as negative, derived from Catholic antiquity.—P. 205.

We fear that we have been rambling too far away from Dr. Hawkins; though, in fact, we have not been straying very widely from his views; which, in our judgment, may be safely followed without any compromise whatever of sound Church principles. Every one will, at least, agree with him, that the doctrine of Illuminating Grace, is the grand regulating power, by which all the movements of the understanding must be governed and controlled; the massy fly-wheel, (if we may venture on such an illustration,) whose office it is to check or to accelerate, as the tendencies of various minds may, from time to time,

require; and so, to produce the greatest practicable uniformity of action. And yet, it is melancholy to reflect, that the rashness and precipitancy of man has, sometimes, so abused even this conservative reservoir of strength, as to give it an overpowering and dangerous momentum.

But what gift of Heaven is there so gracious or so awful, that the weakness and corruption of man may not misconceive or misuse it! And the history of the Church presents so many melancholy pages respecting the abuse of the doctrine of Grace, from Montanus to Bourignon, or from the Messalians of Syria down to the Methodists of England, that a few passing words of caution may be requisite on this subject. Nay, and they may be requisite even here. Neither the seats of science and learning, nor age and experience, are secure against enthusiasm. The very unbeliever has imagined himself directed by a supernatural vision to send forth to the world his attempt to discredit the existence of supernatural revelation. Swedenborg was distinguished by the successful pursuit of physical and mathematical science, was long engaged in active and official life, and had attained the age of fifty-five, before his supposed call to be the medium of a new revelation, or what was equivalent to a new revelation, and to hold a preternatural intercourse with the spiritual world. And the latest schism which has rent the Church of England was occasioned by the enthusiasm of educated men, members of our own University, admitted to degrees, elected to fellowships, occupied in this place with the instruction of youth, called to the sacred orders of deacon and priest in our own apostolical Church.

It is only not impossible, perhaps, that the actual subject of enthusiasm should be reclaimed from his delusion. Yet even of this there have been happy instances; and, under the Divine blessing, the repeated failure of his own predictions has at length convinced the enthusiast himself, that he had not been prompted by the Spirit of truth. But for ourselves it is very possible, and very necessary, to prevent the danger, by the due culture and religious employment of the whole man, body, mind, and soul: endeavouring always to maintain reason on her proper throne; not to indulge the imagination at the expense of the judgment; not to waste and enfeeble the body by ascetic rigours, lest we mistake feverish fancies for holy inspiration; not to disjoin pious contemplation from active duties and the offices of charity; not to pursue any one single study, not even religious studies, exclusively; above all, to be ever seeking the moral graces of the Spirit, and of these, especially, the graces of "meekness and humbleness of mind." If indisposition of mind or body may surrender us a prey to a disordered imagination; vain-glory, ambition, and pride, may work far deeper mischief, even opening a ready way to the delusions of the Evil Spirit; whilst it is the reiterated declaration of the Old Scriptures and the New, that "God resisteth the proud, but giveth grace unto the humble."

And whilst we may thus preserve ourselves from danger, it is possible also that we may undeceive the deluded followers of the Enthusiast. Not that we can prove, perhaps—and why should we attempt it?—that new or additional revelations are never more to be expected. It is but too true, on the contrary, and we cannot deny it, that the manifold ignorances, and sins, and divisions, of the christian community still supply the enthusiast with a plausible argument for the probability of his alleged commission to remedy these fearful evils. But every new division is a new evil. Every separation is either a duty or a sin. We are expressly warned that "false prophets and false teachers may arise." It is therefore our duty to "try the spirits whether they are of God;" nay, and to look well to our own hearts, lest we "heap to ourselves teachers, and, having itching ears, be turned unto fables; not enduring sound doctrine; turning away our ears from the truth." Does the new teacher, then, profess only to disclose a new interpretation, some hitherto hidden sense of the sacred Scriptures? That at least is a subject admitting of investigation, and



which we are bound to try accordingly, and by the same means with which we are enabled to try the soundness of any other interpretation. Or is he the prophet of a new revelation? But the method of Divine revelation has become to us, as it were, a matter of experience. Whatever the probability or the improbability that the Christian Revelation was complete and final; that the Holy Spirit did indeed lead the Apostles into "all truth;" that they no longer, like the prophets of former dispensations, "inquired and searched diligently," prophesying of some mysterious grace not as yet disclosed;—but that, on the contrary, they "preached the Gospel," of which the end was "the salvation of our souls," and were enabled, accordingly, to impart to their disciples "all the counsel of God;" and that all which they taught we also at this day inherit—without entering into these things, or considering whether we do not, in fact, know every thing which it really imports man to know in order to his salvation, this at least we cannot but perceive and know, it may be said, by experience, that every revelation has been hitherto attested and authenticated by Him who gave it, and always by the same credentials, and that every succeeding revelation has been found to be consistent with those which preceded it. We are not only authorised, therefore, but obliged to look for similar proofs, internal and external, of the reality of any new communication from the same Divine Being; the same consistency with former revelations, the same evidence from miracles, or types, or prophecies, separate at least if not combined. And, perhaps, it will almost always be discovered, that the enthusiast himself, by some palpable contrariety between his conduct and his creed, his teaching and that of the Scriptures, gives evident tokens of the human origin of his doctrine. Thus Wesley presumed to ordain elders, wantonly violating the order of that Church which he professed to revere; Fox suffered women to teach in the churches, in direct opposition to the precepts of St. Paul; and the latest enthusiasts of our own age and country, with the same literal disobedience to apostolic authority, permit the utterance of unknown tongues, so at least profanely called, where "there is no interpreter."—Pp. 276—281.

We conclude our notice with the following valuable cautions against the peril of confounding high theological attainment with proficiency in true and saving christian knowledge:

I would not derogate from the just praise of theological learning. When Theology holds her subordinate station, and serves as a handmaid to scriptural truth, elucidating the sacred text, opening and enforcing its doctrines, disclosing the harmony of the divine dispensations, she is to be highly esteemed. And to this very end have teachers been appointed, and various talents entrusted to our use by Christ himself, that we may minister to the edification of our brethren, and smooth their path to truth. Neither would I disparage the utility of exact statements or elevate sentiment above doctrine. Without some statements of the truth we could not apprehend it ourselves, much less convey it to other minds. And without exact and cautious statements, seeing that all are not teachable and well disposed, nay rather that we are all disposed to evil, and prone to self-deceit, we may minister unconsciously to error or to sin; wherefore the negative as well as the positive uses of Theology are very great. And we must study the history of error, that we may check its growth or prevent its revival; and be acquainted with exact statements, as of the doctrine of the Trinity, for example, that we may repress the daring speculations of heresy; and with cautious statements, as of justification, or of the extent of human corruption, lest we secretly favour licentiousness on the one hand, or pride on the other, and assist the self-deceit of the strong, who would build upon their own merits and be saved without Christ, or of the weak, who would be saved by Christ, but without holiness.

Still the means may become insensibly confounded with the end; and theological truth, or what is supposed to be such, with the genuine truth of Christianity. We may pass from exact definitions of doctrine into dogmatism, or from

speculations upon the sacraments into mysticism, or mistake curious refinements, peremptory decisions, presumptuous and irreverent reasonings, for progress in the truth of Christ. That our "Lord Jesus Christ, the only-begotten Son of God, was incarnate by the Holy Ghost of the Virgin Mary," that He "did no sin," but suffered for our sins, "the just for the unjust,"—these are christian truths, if elementary yet most momentous; but there is a theology which dilates without authority upon the consequences of that mysterious union of the Divine and human natures, and analyzes the causes of that sinless perfection. That we are "justified by faith" in Jesus Christ, and that He is "the Lord our righteousness," are all-important christian truths; but that "our Saviour was obedient to the law not only for our good but in our stead; that all His obedience to the law is imputed to us, and our justification consists not only in the remission of sins, but also in the imputation of Christ's active righteousness,"—these are the speculations of the theologian. That it was of the "eternal purpose of God which He purposed in Christ Jesus our Lord," that we should be "chosen in Him before the foundation of the world," is a christian truth, most gracious and most consolatory; that in order to magnify the grace of God in our election, we must also believe in the decree of reprobation, by which some were to be passed by, left in their sins, touched with no grace, condemned and punished eternally in order to set forth the Divine Justice, this is the peremptory decision of a presumptuous theology. That "all men shall rise again with their bodies, and shall give account for their own works," that "we shall all stand before the judgment-seat of Christ;" that "them also which sleep in Jesus will God bring with Him—and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord:"—these are the simple but amazing truths of the Gospel; but theologians, passing above and beyond them, have determined that "the souls of men after death (which neither die nor sleep) immediately return to God who gave them; that the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day."

There are theological conclusions then which are not christian verities, and a progress in theology, real or supposed, which is no progress towards the perfection of christian knowledge. And what has been here advanced was not designed to assist your progress in theology properly so called, except, perhaps, by here and there an occasional suggestion; whilst with that supposed theology, which is but a vain exercise of the human understanding grasping at things above its reach, we have no concern except to restrain it. Nay, christian truth itself has suffered so much from its very contact with speculative controversies and this spurious theology, that our great problem often is to restore it to its proper simplicity. But in order to our progress in genuine christian truth, the self-same means will avail us most which also suffice for its attainment. That truth has salvation for its end, and our progress towards perfection in the truth must be a progress at once, in grace and in knowledge. There is no study like the study of the Sacred Scriptures to promote this twofold progress in knowledge and in holiness. So shall we "have more understanding than all our teachers, when thy testimonies, O Lord, are our meditation. We shall understand more than the ancients, if we keep thy precepts." That very structure of the sacred Books, which presupposes another introduction to the truth, makes them the very best of all our means in order to progress in the truth. And the canon of Scripture was providentially closed, not indeed until various errors and ignorances of great moment had appeared and had been corrected, but before verbal controversies began, and any specious theology was known. Yet are the Scriptures so rich in various and copious treasures of heavenly truth, that they are not to be exhausted even by daily study throughout our threescore fleeting years. Only let them not be studied for purposes of vanity and display; nor let Christian truth be sought as a thing to be admired, or commented upon,

as a thing external to ourselves, but, as indeed it is, as a subject in which we have each of us a deep, vital, personal interest, by which we must live, in which we must die, with which we hope to rise again. Let it be our prayer and our desire not only that God may "grant us in this world the knowledge of His truth," but also "in the world to come life everlasting." Then will the Holy Spirit assuredly bless the study of those Scriptures which He has inspired, and every day will give us a more and more distinct apprehension of our own corrupt nature, more vivid and enlarged conceptions of the ways and providence, and promises, and grace of God, will confirm our faith, and strengthen our hopes, expand our charity, till we desire nothing so much as that we ourselves may live in christian truth, and all mankind may unite in it, "that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—Pp. 298—303.

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ART. III.—*The Principles of Population, and their Connexion with Human Happiness.* By ARCHIBALD ALISON, F.R.S.E., *Advocate, Sheriff of Lanarkshire, and Author of History of Europe during the French Revolution.* 2 Vols. 8vo. London: Cadell. Edinburgh: Blackwood & Sons. 1840.

ALTHOUGH the particular subject of this work is not likely to be interesting to the generality of our readers, yet considering the importance of many of the questions which it touches upon, and their indirect bearing upon the religious interests of the community, we think ourselves justified in taking some notice of its contents.

It seems to be written with most excellent views, and in the best possible spirit. Its main object is to discuss and develop the various causes, which, in the progress of society, have retarded the increase of population; and in pursuing this inquiry the author enters into the histories of different countries, so far as they have any bearing upon his subject, in order to show how population has been differently affected in them by circumstances peculiar to each.

The work contains a great body of valuable information, and many useful details, a large portion of which is of a statistical nature. It discovers likewise a great extent of reading and of research; abounds with excellent remarks and discussions on the various workings of society, in its different grades and stages; and contains many judicious observations on the state and management of the poor, and the best mode of improving their condition.

Among the causes which have, of late years, tended to their demoralization, the author specially notices the reduction of the duty upon ardent spirits; and we fully agree with him in condemning the policy of our legislature in thus tampering with the health and morals of the people for the sake of a little additional revenue.

Perhaps [says Mr. Alison] there never was a measure which, though well intended, has turned out so ruinous to the lower orders, as the reduction of the duties on spirits in 1826, especially in Scotland, where the duties, by a strange and groundless exemption, are only three-fifths of those paid in England. By lowering the tax to one-third of its former amount, the means of intoxication for *twopence* in Scotland, or *threepence* in England, have been brought to every man's door. The effect of this in increasing the consumption of spirits has been most important. The quantity of spirits that paid duty in Ireland in 1823, was 3,982,000 gallons; in 1837, it had increased to 12,248,000: the quan-

tity in England in the first year was 1,976,000 ; in the last it was 7,875,000. This prodigious increase has done more to demoralize the lower orders than any other measure in the memory of man. It is amply sufficient to account for the great increase in the amount of crime during the same period. The number of persons that were committed in England in 1823 was 12,263 ; in 1837, it had increased to 23,612. In Scotland the number committed for serious offences in 1823 was 1479 ; in 1837, it was 3126. In Glasgow and Edinburgh the number of crimes has been more than quadrupled since the reduction of the duties on ardent spirits.

The concurring testimony of all the official persons who have been examined before the committees of the House of Commons, demonstrates that this great increase in delinquency is mainly owing to the increased use of spirituous liquors. In Scotland, it may safely be affirmed that four-fifths, probably seven-eighths, of the crimes which are committed originate in the effects of, or the desire for, whisky. Not only are the interior of families disgraced by an incessant recurrence of drunken habits, assaults and brawls of every description, multiplied by the facility of procuring this ruinous indulgence, but the incessant craving for it is the strongest incentive to the commission of crime. The habit of intoxication both disqualifies the frame for hard labour, and unfits the mind for regular occupation ; while the lassitude and depression which it leaves call loudly for a renewal of the stimulus. The assemblage of the young and the profligate of both sexes, in public-houses, at once furnishes the means of concerting plans of depredation, and offers the strongest inducements to their commission. The motives which lead to crimes are apparent from the gratifications which immediately follow them : articles of great value, obtained by theft or robbery, are instantly pawned to procure drink, or deposited with the keepers of spirit-cellars for the license to enjoy them ; and the female associates of the delinquents reward their hardihood by indulgences of another sort, and extract from their passions, finery to entrap others into the ways of sin.—Vol. ii. pp. 113—115.

Mr. Alison strongly advocates a legal provision for the poor ; and many of the arguments which he adduces in its favour must be allowed to have great weight. In what way, indeed, it tends to prevent the growth of redundant and indigent numbers, we do not exactly see ; but, when judiciously administered (as we have reason to hope it now is in some of our provinces), we have no doubt it is attended with salutary effects ; one of which, and perhaps not the least, is, that it creates a bond of union between the higher and lower classes of society.

One of Mr. Alison's best chapters is on the Church Establishment and the voluntary system. He justly insists upon the importance of religious instruction for the people.

" Education " [he says, in the words of M. Coussins], " if not based on religious tuition, is worse than useless ; " and every day's experience is adding additional confirmation to the eternal truth. The Almighty has decreed that man shall not, with impunity, forget his Maker, and that no amount of intellectual cultivation—no degree of skill in the mechanical arts—not all the splendours of riches or the triumphs of civilization, shall compensate for the want or neglect of this fundamental condition of human happiness.—Vol. ii. p. 292.

And after showing the inadequacy of the funds which can be provided for this object by the voluntary contribution of individuals, he truly remarks—

It is a mistake to say that an established church taxes or burdens the members of one communion for the support of another. What it does, and what it professes to do, is, to *set apart a separate estate* for the support of the clergy of a particular denomination. Its grand object, its leading and inappreciable

advantage is, that it provides for the *maintenance of religion out of the estates of the church*, without burdening or taxing any human being. It is just to *avoid* the taxation of the members of one persuasion paying those of another, that it requires payment from the members of no persuasion at all, but provides for the clergy from the separate and independent estates of the church. It is true that in many cases, and in order to render the growth of ecclesiastical property commensurate with the increase of the population and the spiritual wants of the people, the separate estate of the church is vested in tithes; and this it is which gives rise to the delusion of supposing that the members of one persuasion are taxed to maintain the ministers of another. But even when this is the case, it is not the tithe-payer who maintains the church—it holds a separate estate jointly with the lay-owners of the lands which subsist on its share of the fruits of the soil. If he did not pay the tithes to the parson, he would be obliged to pay an additional rent to the landlord. He has two landlords instead of one; one for the stock and one for the tithe; but the payment for the two together is not a shilling greater than it would be if one were extinguished.—Vol. ii. p. 249.

The value of the Church Establishment as a refuge and protection for the poor, and its immense superiority in this respect over the voluntary system, cannot perhaps be better expressed than in the following passage which Mr. Alison has extracted from a daily paper.

"The Established Church is peculiarly '*the Church of the poor man.*' Was there ever a truth more undeniable than this, or one more pregnant with vast and awful consequences? The parish church is open to the whole community. The humblest inhabitant of this wide realm, the most destitute pauper that knows not where else to seek a resting-place, enters therein with a spirit, humble indeed, as befits him, towards his Maker, but towards man, erect in conscious equality of brotherhood with the wealthiest and noblest of his fellow-creatures. Shut, then, the door of this house of God, by taking away the legalised subsistence of its ministers, and by refusing the fund that protects it from dilapidation—what follows? The rich and noble, the independent, the comfortable, the competent, the tradesman, the artisan in constant employment, all who have wherewith to feed and clothe their families, and to pay something towards the maintenance of a church, and the support of its minister—all such can by money obtain a right of admission, and can hear the word of God without impediment; but what becomes of him who has no money, who can contribute nothing, who has not bought his way into the list of the congregation? What does the voluntary principle do for *him*? Let him try a meeting-house of political dissenters—let him try any place of worship raised, and its minister maintained, by subscription, or by money contribution under any form, and see what will be the success of his application to the porter or functionary who keeps the gate. For the very poor who cannot afford to *pay*, there is no help in the 'voluntary principle.' But in the Established Church, those who pay not a farthing are entitled, as their indefeasible birthright, to receive all which can be there supplied to the worn-down spirit and the broken heart—the solemn prayer—the inspired word—the holy sacrament—that peace and blessing which the world cannot give, but of which our charitable advocates for '*religious liberty*' would, in their beneficence, despoil the children of affliction—the chosen ones of Christ! Yes, the Established Church of England is emphatically the '*poor man's church,*' and cursed be he who would destroy it. The Established Clergy are the poor man's ministers: they are bound to yield him, when called upon, and they do yield him, spiritual instruction and consolation, as ordained by the *law* under which he lives; and cursed again, we say, is he who would rob the poor man of this his inalienable possession here—this passport to his immortal inheritance in a better world."—Vol. ii. pp. 252—254.

The whole of the chapter from which the above extract is taken, we recommend to the careful perusal of the reader. It contains, besides,

a variety of other arguments in support of a national church, which we have not at present space to enter upon, but which involve most important considerations.

(To be continued.)

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### LITERARY REPORT.

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*A Discourse of the Pastoral Care, by the Right Reverend Father in God, Gilbert, late Lord Bishop of Sarum; reprinted from the Author's latest Edition, and now carefully revised; with Notes and References to the Fathers, by a Member of the University of Cambridge; and a Prefatory Address, by the Rev. THOMAS DALE, M.A. Vicar of St. Bride's, &c. &c. London: Washbourne. Cambridge: Stevenson. Dublin: Curry. 1840. Pp. lxiii. 186.*

"BURNET'S PASTORAL CARE" is too well known to require commendatory notice. Nevertheless, the prefatory address to the present edition of it, invests the publication with a fresh interest and importance. The name of Mr. Dale would, of itself, be sufficient to command attention even to a work less eminent. It would, therefore, be injurious and disrespectful to suffer his remarks upon this Manual to pass without attention or regard.

The preface before us is, on the whole, somewhat melancholy and discouraging! Nearly one hundred and thirty years have passed since the appearance of the third edition of Burnet's volume; and it is saddening to find that many of the evils, then deplored by him, have remained without a remedy; and, that some of them have grown into fearful aggravation.

Foremost among the abuses which now deform the Church, are those connected with the right of patronage. And, in truth, nothing can well be more unseemly, or more disgusting, than the effrontery with which these abuses now meet the public eye. The advertisements, in which "spiritual cures are hawked abroad as articles of merchandise,"—the recommendation of "light and easy duty,"—of "pleasant society and good neighbourhood,"—of "the facility with which the dues are collected,"—of an "income arising wholly from land,"—of the "power of holding the benefice in plurality,"—of "excellent fishing, superb sporting, or a pack of hounds kept in the neighbourhood;"—all these are things which really seem to demand a discipline somewhat similar to that which purged the Temple of the traffickers and money-changers. They are enough to sicken the heart of any one who remembers that the christian ministry was ordained to prepare men for "the hour of death, and for the day of judgment." And yet, these are the things which perpetually stare one in the face, even in the pages of the Ecclesiastical Gazette!

As usual, however, the evil is much more manifest than the remedy. It is, we greatly fear, the natural growth of lay-patronage. In its origin, indeed, that sort of patronage was unexceptionable enough. When a land-owner endowed a church, for the use of his own family and tenantry, it was but reasonable that the appointment of the minister should rest with him, and with his heirs; subject, of course, to the judgment of the Bishop, with respect to the qualifications of the nominee. Neither could it well be objected to, that, in case the property should be sold, the advowson should go into the market with it, as a part of the estate. In process of time, however, the advowson came to be separated from the estate, to which it was at first appendant, and was frequently brought into the market as an estate by itself. And, at length, this practice was so far sanctioned by the law, that, except when the benefice was actually vacant, the traffic was exempt from the penalties of simony. And hence it is that, by a lamentable, but easy and natural process, this portion of the Church's patrimony has long been vilely debased and desecrated by the services of the puffer and the auctioneer.



The mischief has now become so inveterate as nearly to defy all legislative sagacity or honesty. And, indeed, it is not easy to see how the evil could originally have been altogether prevented. For, it must be recollected that, when estates are sold, they are not always sold in their *entirety*. They are, very frequently, cut up into lots. And, in such cases, what was to become of the advowson? It could hardly be divided among the purchasers of the lots. And to annex it to some one particular lot, would not have much mended the matter. The lot might be so small, as merely to be colourable and evasive; a sort of vehicle, contrived by legal artifice, for the sole purpose of carrying the advowson with it. How, then, could transactions of this nature be more effectually simplified, than by considering the advowson as a lot by itself? That this was, actually, the very process by which the traffic in question became gradually established, no one, indeed, can venture to pronounce. Our statement, however, may still be sufficient to show how impossible it must have been to keep this sort of property inseparable from the body of an estate. To enact this indissoluble connexion would, virtually, be to enact that no land owner should sell a part of an estate; that he must sell the whole, or none.

From the sale of an advowson, to the sale of a single presentation, the transition could not have been difficult. For, if the owner of a fee-simple may dispose of a life-interest in it, why, it might be asked, should not the owner of an advowson do the same? When once you concede that the right of appointing to a benefice is a marketable thing, you almost inevitably invest it with all the legal attributes of other secular property; especially in a commercial country like this, where the rapid and easy transfer of *all* property is regarded, almost, as the vital circulation of national prosperity.

But, no matter how the result has been produced—it cannot be denied that a rank savour of simoniacal turpitude does, at this day, adhere to the benefice market. It is not questioned that, to dispose of a vacant benefice for money, is simony. And, if so, we cannot, for the life of us, understand how it can be otherwise than simoniacal to dispose of a benefice to become vacant, for a similar con-si-der-ation; though, perhaps, simoniacal in a somewhat inferior degree. It is thought profanely mercenary to put up the thing itself to sale. Why, then, should it be held blameless to put up to sale the reversion of that same thing? Consistency seems to require, either that both should be declared legal, or, that both should be prohibited. The present middle course does really look very much like a cunning device to cheat the father of lies! At present, too, the mischief is aggravated, to a shameful degree, by the language of the *hawkers*; which is, often, neither more nor less, than a sort of unhallowed form of incantation, for transforming the ministers of the gospel into a race of country squires in sad-coloured clothes. Some specimens of their rhetoric have already been produced. But there is something worse behind!—something, the mention of which is prefaced by Mr. Dale with, perhaps, the somewhat tragic, but yet not inappropriate exclamation,—“*Hast thou seen this, O son of man?*” asked the mystic voice of the prophet Ezekiel: “*turn thee yet again, and thou shalt see greater abominations than these.*” Of which abominations, the most odious is the practice of announcing the infirmities, the advanced age, nay, the mortal sickness of the incumbent, as most important elements in the bargain! Who can wonder at the tone of indignant reprobation in which the editor stigmatizes this execrable violation of decency, humanity, and religion?—

Circumstances of sufficient notoriety, but into which, for obvious reasons, I forbear to enter, have made it but too palpable, that no dignity of rank, no sense of responsibility, no remembrance of parental example, will deter an unconscientious patron from the atrocity of this cold-blooded and calculating meanness; and however in such cases the letter of the law may remain inviolate, *he* must be a dexterous casuist indeed who can distinguish, to his own satisfaction, between the moral turpitude of putting up a living to sale while the Incumbent is supposed to be dying, or after he has actually expired! The fact is, that though the reproach is to the gospel, the offence is by the law. The expectation held out to the purchaser, that the

benefice will shortly be open, is Simony *by anticipation*; and if, on this ground, either the sale be accelerated, or the price enhanced, I see no way of evading the responsibility that is incurred, but a denial of the omniscience of God: or what would scarcely be less monstrous, an assumption that it is the law which makes the principle, when surely it is the principle which ought to make the law.—*Prefatory Address*, pp. x. xi.

But, then,—the remedy for these abominations?—Mr. Dale suggests the redemption of all rights of lay patronage by the state, and their transfer, in trust, to the several diocesans, under conditions derived from the practices and usages of the ancient church. The measure, he observes, would be well worthy of a *christian* legislature. Only, it unfortunately happens, that *our most christian* legislature has recently and solemnly legalized the sale of livings, by Act of Parliament; and this, by way of putting an end to the abuses of municipal patronage. So that the remedy proposed by Mr. Dale, we greatly fear, will not be much to the taste of our reformers. Even the opportunity it would afford of appointing another commission would hardly be a sufficient bribe for its adoption! Can nothing, then, be done, in the way of palliation? On this point, Mr. Dale is not altogether without some glimmering of hope. We earnestly request the attention of our readers to his proposal:—

If [he says] it be in vain to expect any grand healing measure in times like these—if the national funds are to be preferably expended on prisons, penitentiaries, police, and penal colonies—if men will only serve their God of that which costs them nothing—at least it would be practicable, without the expenditure of a single shilling, materially to diminish an evil, which has been, and still is, fraught with incalculable mischief to the Church; and this, not by redeeming to the state the right of patronage, but by defining more strictly the terms on which it shall be exercised by individuals. However acquired, patronage is a trust; the state has a right to provide that it shall be properly discharged. Where would be the difficulty, or where the injustice of enacting that from and after a given date, no clerk shall be admissible for Institution to a Benefice who has not ministered as licensed Curate in some one diocese for the term of seven or at least five years? \* This would at least prevent young and inexperienced men from intruding themselves into the most onerous and responsible stations in the Church, and pretending to teach others while themselves neophytes or novices in the ministry, if not in the faith. "For if patrons ought to consider themselves under strict obligations in this matter, how much more ought they to lay the sense of the duties of their function to heart, who have by solemn vows dedicated themselves to the work of the ministry? What notion have they of running without being sent, who tread in those steps!—do not they say according to what was threatened as a curse on the posterity of Eli, "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread?" Can they not trust God, that if by a motion of his Spirit, he calls them to holy orders, he will put it into the heart of some one or other to procure them a suitable post, without their own engaging in that sordid merchandise, or descending to any, though less scandalous methods, which bring with them such a prostitution of mind, that they who run into them cannot hope to raise to themselves the esteem due to the sacred function, which is the foundation of all the good they can do by their labours?" (pp. 181, 182). Were such sentiments as universally adopted as they must be admitted to be appropriate and just, the good Bishop would have pointed out the remedy, which can only be found in that exalted view of the duties and responsibilities of the pastoral charge, which he so emphatically recommends. Meantime, the measure which we have proposed would be at least a palliative; and it would be still more so if the whole of the crown patronage were, as it ought to be, transferred to the several Diocesans in trust for the most deserving Curates in their dioceses, of more than seven years' standing; a measure, which would be obviously useful, and I doubt not highly popular, and what with some would

\* This principle has been recognised in the Ecclesiastical Duties and Revenues Bill, as applicable to the disposal of any caputular living, which shall devolve by lapses to the Bishop of the diocese. The Bishop "shall, within the next three calendar months, collate or license thereto a spiritual person, who shall have actually served within such diocese as Curate or Incumbent, for five years at the least." If this provision be necessary in the case of episcopal, is it not far more so in that of lay patronage? Is it too much for the Church to require, or for the legislature to grant?

be quite as much to the purpose, not without a precedent in our own history. Thus, leaving the statute of Simony as open to violations of its spirit and tenor as it now is, the traffic in livings would be greatly reduced; some, and those the most opulent, and often the least deserving of these spiritual speculators would be excluded by the condition of the previous service; others, and those the most efficient, would be content to await the reward of patient continuance in well doing; patrons, who really desire to have the parish church the seat of an effective ministry, would be better able to attain their end; and above all, the connexion between the Bishop and his Clergy would be strengthened and endeared, a consideration of peculiar importance, at a time when two important steps have been taken towards a real and effectual church reform—the abolition of episcopal translations; and the limitation...may it be at no distant day! ...the extinction, of pluralities. For until these blots and blemishes, which are no integral part of our system, but rather innovations on it, or deviations from it, be removed, we cannot expect, even by our sound doctrine and scriptural formularies, to convince the gainsayers or to reclaim the separatists. "It is not our boasting," observes the Bishop, with that candour which forms the chief grace in his natural character,—“it is not our boasting that the Church of England is the best reformed and the best constituted church in the world, that will signify much to convince others: we are too much parties to be believed in our own cause. There was a generation of men that cried ‘The Temple of the Lord! The Temple of the Lord!’ as loud as we can cry, ‘The Church of England! The Church of England!’ while yet by their sins they were pulling it down, and kindling the fire that consumed it. It will have a better grace to see others boast of our church, from what they observe in us, than for us to be crying it up with our words, while our deeds do deny it. Our enemies will make severe inferences from this, and our pretensions will be thought vain and impudent things, so long as our lives contradict them.” (P. xlvii.)—*Prefatory Address*, pp. xii.—xv.

We should be cordially rejoiced to find that there is “virtue extant,” enough to endure the moderate and salutary measure above proposed. But, alas! the skin of Mammon is as sensitive and tender, as his heart is tough. It must not be roughly handled. We doubt whether even this gentle manipulation will not prove *too* rough to be borne without a savage howl.

There are some other important matters adverted to by the editor, for which we must refer to the Preface itself. The whole is well worthy of the public attention. It is, evidently, the dictate of a heart devoted to the highest and most sacred interests of man.

*Thoughts in Verse on Portions of the Gospel of St. John.* By the Rev. J. K. CRAIG, Minister of Burleyville, in the New Forest. London: Groombridge. 1840. Pp. 127.

Mr. Craig must be either a very friendless or a very wilful man, to have published such “Thoughts,” in such “verse” as this. Certainly, if he have but one friend in the world, that friend should have whispered to him that if there was “a time to publish,” there was clearly also a time “to refrain from publishing.” A more miserable tissue of drivelling ribaldry we never remember to have met with. Our readers shall have a specimen or two, to judge for themselves.

His thoughts upon that easy subject, the permission of evil, run in the following verses. The question, as far as we can understand it, is, why God does not turn all hearts to “faith, love, and contrition?” The question and answer are thus set forth:—

Why does he not? the answer is—

Because he doesn't choose;

Or, brief, he doth to his,

Just as to Christ give or refuse.—P. 73.

Rhyme, rhythm, reason, and reverence, how grossly are ye all violated in the small compass of this hoarse stanza!

Sometimes, too, the poet kindles into fire, but of a most fuliginous quality, truly; as where he is fighting against “consistency,” (which he is pleased to

consider as a bastard, begotten "by rashness upon fear,") and *judgment*, which he thus d  nounces:—

Judicious is the epithet  
Which bland the praise confess:  
And past all grace his luckless debt  
Against its whims who errs:  
O ne usea to every real humble saint,  
The wearied ear is sick, the palled heart is faint.—P. 102.

Really we do not much wonder that Mr. Craig is so severe upon all lovers of the "judicious." He is clearly right to give them as many hard blows as he can; for if they get the upper hand, it is all over with him.

One more specimen, and we have done. The "proving of Philip" introduces these strange "verses:"—

Then keen that proving: that were men!  
Five thousand were; with all be ten!!  
There must!!!  
That sorry crust!!!!  
To crave; like mount of dust!!!!—P. 105.  
The upright fears no greater fall  
Than honest in the sight of all  
To fail  
In sad detail  
To half-breadth of a nail.—P. 107.  
Shall men expect that God shall grant  
He never thence shall feel a want?  
Though lax  
His store he tax,  
Till worse and worse he wax.—P. 108.  
"Six hundred thousand men of war"  
With whom I am this people are;  
(Laments  
Their discontents  
In such forlorn accents  
The ancient seer).—P. 111.

We can go on no longer. That such wretched stuff as this should ever be printed "as thoughts on St. John," is no very creditable thing to this "enlightened" age. If the peasants at "Burleyville, in the New Forest," are fed with prosaical decoctions which in any way resemble these verse effusions, we think they must be a lean and hunger-bitten race. We have, moreover, another quarrel with Mr. C. Why entitle his wretched book, "Thoughts in Verse," &c., and print it in imitation of the real "Thoughts in Verse" of this generation, unless he hoped to catch some unwary reader by the similitude of a name. We have, too, a sort of impression that this is an old work with a new title-page, which, if it be so, makes the malice of its name still more unpardonable. If Mr. Craig has any friend who meets with these pages, we beseech him to advance the funds to pay the printer's bill; and—having bound his friend under a heavy bond to "give up" thinking in verse, "and live cleanly,"—to burn forthwith all the impression.

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*Lectures on Locke; or the Principles of Logic: designed for the Use of Students in the University.* London: Cadell. 1840. Pp. 240.

It was surely a misnomer to designate as Lectures on Locke a work which, on opening it, appears to aim at nothing higher than an analysis or compendium of the *Essay on the Human Understanding*. Even in its humble character of a guide to the student, we cannot conceive that it will be of any utility. Where Locke is obscure or deficient, it lends no help; it throws back on the elder philosopher none of that light which succeeding metaphysicians have elicited; nor, on the other hand, is the work so carefully or completely executed as to supply

the student with a trustworthy analysis. We are unable to bestow on it any species of commendation whatever.

The anonymous writer has thought fit to usher in his Lectures, or Analysis, or whatever the work is to be called, by some remarks of his own on "the scale of being." In these he has repeated the usual common-places and the usual absurdities which are vented on this subject. In order to show that universally each class blends into the one above it, he has the hardihood to say,

The difference is not very great between the almost rational monkey and the stupidest of mankind: for, in some countries, the monkey is accounted as one of the human species.—P. 6.

What traveller's story he has here picked up, we do not know; but as there never was a tribe of men discovered who had not some language, and never a class of monkeys who had any, we may be quite confident, from this alone, that in no part of the world did man, the most savage, ever confound himself with the monkey. But, indeed, our philosopher takes very unfair means to approximate the two. He selects "the stupidest of mankind" for one object of his comparison. Now when a resemblance is to be traced between two classes, we put in juxtaposition the general qualities of each class. When this writer was pointing out how near the sensitive plant approached to the oyster, he did not think it necessary to choose the weakest and most miserable of all oysters, and to compare it with the flourishing sensitive plant. Take the *characteristics* of mankind and compare them with the qualities of a tribe of monkeys, and it will require a very perverse statement to conceal the wide chasm that lies between them. The "stupidest of mankind" have capacities for great improvement—have within them the germ of all which the happier portions of the race have performed or displayed; and he who can forget this in forming his estimate of the human being, will next compare a grain of mustard seed with a grain of sand, and find no difference between them except in size or weight.

In the examples he uses for the illustration of his principles, this writer, whenever he draws upon his own invention, is singularly unhappy. They are of the most tasteless description; but some of them have graver faults. We may instance one which is not only illogical in its statement, but where the error of logic is evidently incurred by the desire of aiming a blow at a religious sect for whom the author entertains a particular aversion. The error is one which it is worth while to point out. We shall therefore quote the passage, and with our stricture on it close this criticism.

*Enthusiasm* is imagining we have a communication with God, and believing propositions without any proofs, by reason of that supposed communication:

*Ex.* A methodist affirms he cannot fall short of God's favour. Ask him, why? He will probably say, he is sure of it, and that he has that communicated in his mind which assures him of it. Desire him further to explain himself, that, if he can convey the same idea into your mind, you will believe him; he cannot. Ask him, if he has such a communication with God, for a miracle to confirm it; he is still at a loss.—Pp. 231, 232.

On referring to Locke, it will be seen that *his* enthusiast proclaims, for our assent, some truth which he pretends to have received by direct inspiration from heaven. Such a one, unless he can work miracles as a proof of his inspiration, Locke tells us, is unworthy of attention; he can impart to us no ground of conviction; he must be pronounced without the pale of argument or rational controversy. But the person whom this writer selects for his example, does not present himself as a messenger of truth; he declares that the truth has been already proclaimed and vouched for, and only asserts that he is in the enjoyment of a blessing promised in that gospel of truth—a blessing which others also may attain, if they use the means there pointed out to them. To ask him for a miracle to confirm his testimony is quite out of place. He has no mission to mankind, but is the object merely of a divine mission which the world has already received. Of course we can have no disposition to uphold the opinions which are here somewhat vaguely adverted to; but we are bound in fairness to expose

an erroneous argument employed against them; and if this mode of reasoning be admitted, every sentiment which a Christian experiences, and which he cannot impart to a worldly-minded man, will be equally open to contempt or contradiction. In answer to prayer, devout men have often described themselves as feeling an exquisite peace or serenity of mind, which they were persuaded had, in conformity with the promises in Scripture, descended to them from their Father in Heaven. This sentiment, this conviction, they certainly cannot communicate to another; still less are they empowered to work miracles to prove themselves thus favoured of Heaven. According to this writer, they ought not to be credited. But they appeal to the recorded promises of one who *did* confirm his word by miracles. On these also the character here introduced professes to build, and you must drive him from *this ground* before you can prescribe him as beyond the pale or circle of rational discourse.

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*Memoir of Sarah Jane I. W. Alexander, eldest Daughter of the Rev. M. S. Alexander, Professor of Hebrew and Rabbinical Literature in King's College, London, &c. Written by her FATHER. Second Edition, enlarged. London: Wertheim. 1840. Pp. 126.*

A WORK of this nature is hardly a fit subject for criticism; and indeed we do not think we should have noticed it, but for the remarkable circumstance of the writer being a convert from Judaism, and engaged in devoting his talents and learning to preaching and illustrating "the faith which once he destroyed." Every thing connected with the ancient people of God must have a particular interest with the Christian, and possess a claim on our attention, even when we are not arrested by the manner of treating it.

The subject of the present memoir appears evidently to have been a very extraordinary child, and to have shown early symptoms of possessing talent and principle far beyond her years. It is not to be wondered at that her parents should have felt her loss very acutely; and the present narrative does great credit to the heart and feelings of the writer.

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*Notes and Recollections of Sermons preached by the late Rev. JOHN GEORGE BREAY, B.A., Minister of Christ Church, Birmingham, and Prebendary of Lichfield. London: Hamilton, Adams, & Co.; Simpkin, Marshall, & Co. Birmingham: Beilby. 1840. Pp. 332.*

"THIS volume," we are told, in the advertisement, "has been compiled from the author's own notes, which give the divisions and substance of the sermon; and from those helps which have been afforded by various kind friends, who have written much from recollection afterwards:"—and it will prove, no doubt, a welcome offering to those who cherish the memory of a laborious and deservedly beloved pastor. The circumstances of the case preclude criticism, and the rather, as the matter we most miss—the building in detail, after the foundation has been well and forcibly laid in Jesus Christ—is perhaps that which would be most likely to escape, in the process by which these sermons received their present form.

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*Poems (now first collected.) By the Rev. J. PEAT, M.A. London: Rivingtons. 1840. Pp. 47.*

IT appears that it formed the author's amusement, during a temporary illness, to gather up as many of his juvenile efforts as he could find. It would be harsh to scan them too curiously under these circumstances, but we trust that the writer is now quite well again, and better employed than in taking even more successful poetical flights than these. There is a spirit of piety in them; and that can find exercise and less chance of failure in many a more profitable field than that of verse-making. It is no imputation on a man's worth to say he is not a poet; and this publication gives Mr. Peat no warrant for the title, either by birth or letters patent.



*A Manual of Christian Doctrine ; being the Catechism of the English Church expanded, together with an Infant Liturgy, and occasional Scripture Thoughts, for the private or common Use of Families and Schools. By the Rev. JOHN JAMES, M.A., Rector of Rawmarsh. London: Burns. 1840. Pp. 74.*

THIS is a very useful little book, and one that all will appreciate, who know that whilst "a boy may preach, it takes a man to catechize." It is familiar, without being vulgar or minute. It follows well out the general heads of the Church Catechism into useful particulars, and is full of Scripture and the Church. The true use of such books is to give them to ordinary teachers, making them question out of them, and draw out answers like those here given. If the answers are merely learnt by rote, no more good is done by explaining, than by leaving unexplained; or rather harm is done, for there is the appearance of some explanation, without its truth. In this way, we fear that "the broken-up catechism" is very injurious in our schools. For where this is not in use, by asking for bits of the catechism, we throw children who merely learn by rote off their guard; and as they have not the catch-word, they cannot get on: and so those who learn without any exercise of mind may be detected. But when the broken-up catechism is taught by rote also, the class of parrots is complete, and all hope of reasonable teaching is thoroughly excluded. But in the teacher's hands, as a guide to him, or to be read over by the most intelligent pupils, this book may be very useful in raising the tone of a school. The Infant Liturgy is carefully and well compiled.

*The Parochial Minister's Manual for Visiting the Sick. By the Rev. HENRY HASTED VICTOR, B.A., late of Clare Hall, Cambridge, Curate of Andover. London: Rivingtons. 1839. Pp. 162.*

MOST clergymen recollect the nervous anxiety, the almost shrinking reluctance, with which they first approached the awful and important duty of visiting the sick. With some this feeling is never entirely lost; and to these and to young ministers any offer of aid is acceptable. In books they will always be disappointed. The cases of the sick bed are far too varied to be met by any thing but experience, good sense, and piety. They require a flexible rule—*ὡς περ τῆς Δεσφίας οἰκοδομίας ὁ μολίβδινος κανὼν*. The volume before us may give some useful hints, though it would be found defective as a general manual. The author's plan is to use, with the prayers of the Church, a plain commentary on some short text of Scripture, followed by an appropriate Psalm, or other portion of God's word. He has added a selection of prayers for particular occasions, and a useful index of passages of Scripture, which may be pointed out to the sick to read themselves, according to the different circumstances of their state.

*The Churchman's Brief Manual of Baptism. In Four Parts: 1. The Mode of Baptism. 2. The Time. 3. The Effects. 4. Baptismal Regeneration, with concluding Observations. By the Rev. CHARLES E. KENNAWAY, A.M., formerly Fellow of St. John's College; Incumbent of Christ Church, Cheltenham; Vicar of Campden. London: Nisbet. 1840. Pp. 202.*

THIS is on the whole a judicious exposition and defence of the Scriptural doctrine and primitive practice of our Church. The analogy between baptism and circumcision is ably discussed, though drawn perhaps somewhat too close. The *vexata questio* of baptismal regeneration occupies naturally a large share of this little volume. The writer's views seem to be, that neither the term nor the reality of regeneration can be rightly disjoined from baptism, and that it is the change in which those who are by nature the children of wrath, are made members of Christ, children of God, and inheritors of the kingdom of heaven; but that, though it is not to be doubted that the Holy Spirit, given in the sacrament, strives in the heart of the baptized person, aiding the parent's efforts and his own, regeneration is not necessarily accompanied with that moral conversion without which none shall enter into the kingdom of heaven. We venture to recommend this little treatise.

*A Notice of Ely Chapel, Holborn; with some Account of Ely Palace: to which are added, short Biographical Sketches of some of the Bishops of Ely.* London: Parker. 1840. Sm. 4to. Pp. 47.

So much has been said on what is called *local emotion*, on so many occasions, that Dr. Johnson's remark is worn threadbare. The frequent citation, however, of the sentiment, is a proof that it is natural, and therefore not without its use. From this feeling we hail publications such as the present, which draw into a focus all that can be recovered of the past history of a memorable spot. The notice of Ely palace may not have the shadowy dignity which invests the brief and obscure records of Iona; but when Mr. Murray evokes, in his phantasmagoria, John of Gaunt, and Richard the Third, Queen Elizabeth, and her irresistible Lord Chancellor Sir Christopher Hatton, with a venerable mitred train, Lancelot Andrews, Matthew Wren, Simon Patrick, and others, of whom our holy mother Church may well be proud, and all more or less intimately connected with his topographical subject,—it cannot be said that the spot lacks general interest, or that the investigator has done no service to this branch of literature, by his industry in gleaning from many quarters.

The only relics of the magnificent "citie habitation" of the Bishops of Ely now consist of the chapel, still used for divine service, shorn of much of its beauty of architectural ornament, and of all its grace of situation, for it is now so choked up by buildings as to be barely accessible; whereas in the reign of Elizabeth, the Ely estate had been "so much enlarged and improved by purchases of land, and by buildings erected by successive prelates, that the whole, consisting of the palace, gardens, pastures, and enclosures, contained twenty acres."—P. 18.

"Every stone of the secular portion of the episcopal palace has long since been levelled with the ground." (P. 5.) Of course, therefore, whatever description there is in this unpretending "notice" of the existing evidences of antiquity, refers to the chapel only; but Mr. Murray has been diligent in recovering much to elucidate the ancient state of the whole property. The work sets out with saying,

Among the thousands of persons who daily pass the iron gates dividing Ely Place from Holborn, one of the principal thoroughfares of London, few, comparatively, are aware of the religious and historical interest attached to the spot mentioned in our title. The name of "Ely Place" has not changed with the lapse of centuries. Full five hundred years have gone by; and it still retains the ancient designation which it received as the once magnificent town residence of the Bishops of Ely.—P. 5.

It next takes a survey of the chapel as it now appears, by which it seems to be worth a visit. "This venerable structure may be considered to be of about the date of 1320, though an ecclesiastical building appears to have occupied its site at an earlier period."—P. 6.

The progress of the acquisition of the prelatical property is then traced out as completely as existing documents allow, by which it seems probable that it was Bishop Arundel who put the crowning hand to the elevation of the palace. John of Gaunt takes refuge and dies in it. Questions of jurisdiction between the Lord Mayor and the Lord Treasurer interrupt a banquet held here "with most admired disorder." Then comes Gloster on the scene, literally, for certainly Shakespeare has made the Duke's request for some of the Bishop's "good strawberries," far more memorable than the passage in Hollinshed ever would have done. "A messe of strawberries," gathered in Holborn, and a reserve of "two bushels of roses," yearly, from the same grounds, which the Bishop asked for, when forcibly constrained to lease his premises to Hatton, seem strangely out of keeping with what we know in modern times of the same site, now the close-packed human hive of Hatton Garden, and its swarming purlieus. Fruits and flowers, cultivated there, would be rather fuliginous under present circumstances.

"Good Queen Bess" appears to less advantage, in connexion with the present subject, than on most others; she proved herself no "nursing mother," while

she was stinting the see of Ely of its revenues, insulting the Bishop, and upholding her favourites in oppressive incursions and exactions. The ruin of Ely Place began from this period, and the remainder of the "notice" is mostly occupied in detailing the litigation consequent on this piece of injustice. The times of the Great Rebellion were, of course, highly inimical to the recovery of the Bishop's rights. Indeed, while Ely Place was in course of demolition, and the garden and lands were daily teeming with newly-erected tenements, the poor occupant of the see, Matthew Wren, was, for twenty years, the inmate of a state prison. But he lived to resume his functions and to begin a wearisome suit in Chancery, which Bishop Patrick, more than a hundred years afterwards, brought to some sort of conclusion. All but a trivial spot of the property is now alienated from the see of Ely, and the very chapel itself is a proprietary one. It has latterly fallen into good hands. "On the establishment of the Central School in Baldwin's Gardens, under the superintendence of the National Society for Promoting the Education of the Poor in the Principles of the Established Church, Mr. Joshua Watson, the benevolent treasurer of that institution, considered Ely Chapel to be a suitable place of worship for the children and their parents, and determined to take measures for securing it for this purpose. He, therefore, in the year 1815, purchased the lease, at a large cost, and in 1820, munificently presented it to the society; assigning the whole management and direction to the Archbishop of Canterbury, and the Bishop of London, for the time being. Forty-two years of the lease still remain unexpired." P. 40.

Modes of doing good vary with the times and circumstances, and Ely Chapel has seen strange mutations in its holy destination. Originally, the sacred and appropriate appendage of a palace, which was the dwelling of pious prelates, and the hospitable receptacle of princes and nobles. Then came the Reformation of the Church, an incalculable blessing to this nation, but accompanied by most needless inroads on the maintenance of the clergy; and this domain, sharing the fate of others, was almost wrested from its episcopal owners. The Commonwealth succeeded, when the palace was degraded into a prison, and the crypt of the chapel was converted into cellars "to sell drink in;" an abuse retained even after a better state of things had returned. Palace and garden, "the orchard and meadow," which Bishop Cox stated in his remonstrance, that he thought his successors would "miss," if Hatton's bargain was enforced, gradually disappeared, but the chapel remained, and still remaining, has never long ceased to be of religious benefit to the neighbourhood. When the Central School was removed to Westminster, of course Mr. Watson's generous design was somewhat frustrated; but the use of the chapel was made more general, and it is still supplied with a minister for the benefit of the surrounding district. It is a surviving witness of the piety of former days; and may the voice of the church, once more uplifted within its consecrated walls, never again be silenced!

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*Exposure of Misrepresentations contained in the Preface to the Correspondence of Wm. Wilberforce. By H. C. ROBINSON, Esq. London: Moxon. 1840. Pp. 90.*

This is a long pamphlet, in answer to the preface prefixed to their last volumes by the editors of the *Life of Mr. Wilberforce*. In our August number we stated our judgment that this preface amply vindicated the editors from the charges brought against them in the "Strictures" of Mr. Clarkson; and we have met with nothing in this "Exposure" to lead us to retract or qualify our opinion. It deals, indeed, in little else than imputation and abuse. Its spirit may be gathered from the declaration in its opening pages that "the life of Mr. Wilberforce is . . . a memorial of a . . . man . . . of whom, except for one great act of his life, posterity would know nothing, and care nothing. Dean Collett still survives in his school, . . . and in like manner, the names of Clarkson and Wilberforce will endure as long as slavery and the commerce in slaves form chapters in the history of civilization." Pp. 2, 3.

The animus of all this is pretty plain, and will take in, we think, very few indeed. In the like spirit is the attempt to injure the Messrs. Wilberforce by taking up the cuckoo cry that "they are theologians of the Oxford school," and therefore, of course, given to malign such men as Mr. Robinson, who is, we fear, of the most violent class of dissenters. We trust the editors will not think it needful to reply to this tract. It may be most safely left to be its own antagonist. Its dulness must infallibly sink it. For mere abuse, unless it is furnished with some wit or point, is amongst the most intolerable of all productions.

One thing has gratified us in this tract. The controversy has wholly passed away from Mr. Clarkson. Indeed, the change of publisher, and the total absence of all participation of Mr. Clarkson in this pamphlet, are pretty clear indications of his disapproval of it. We hope and believe that all difference between Mr. Clarkson and the sons of Mr. Wilberforce is happily adjusted. They need not trouble themselves about Mr. Robinson.

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*A Digest of Hooker's Treatise on the Laws of Ecclesiastical Polity.* By the Rev. J. B. SMITH, D.D., of Christ College, Cambridge; Rector of Sothby and Martin; Head Master of Horncastle Grammar School; and Member of the Royal Society of Literature. London: Rivingtons. 1840. Pp. 461.

WE should not thank Mr. Smith for his labour, if this digest were to be used by our students as a substitute for Hooker's immortal work; the study of which, besides exercising the reasoning faculties, and satisfying all doubts and difficulties with regard to the constitution of our Church, has a powerful tendency to raise the tone of moral feeling, and brace the character of religious sentiment. But as a help to those who wish to cast their eyes over a map of the varied road they have to traverse, or to those who need a guide through the long windings of Hooker's argument, this work will be found very useful. Mr. Smith has executed his task with care and ability.

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*Tales of the Village.* By FRANCIS E. PAGET, M.A., Rector of Elford, and Chaplain to the Lord Bishop of Oxford. London: James Burns. 1840. Pp. 160.

THIS is a very pleasing book, and may instruct many whom it amuses. Its object is to contrast the scriptural religion of the Church with dissent on the one hand, and Romanism on the other; and the characters and dialogues intended to illustrate this point are well imagined and supported. The argument with the Romanists is treated with much clearness and moderation. We will tempt the reader with two specimens of the author's style. The following is a description of the beauties which a willing eye may find even in a flat country:—

Two or three rich meadows, and a few old willow trees on the margin of a sluggish stream,—this was all the prospect before me; and if I looked back, the only striking object in the distance was the brown tower of Yateshull church peering above the trees of the rookery which surrounds it. There is little, therefore, in such a scene on which either the pen or the pencil could dwell; and yet there is to me an indescribable charm in its calm repose:

"In this quiet mead  
The lesson of sweet peace I read,  
Rather in all to be resigned than blest."

How often have I paused on a burning summer's day, and watched the cattle wading in the shallow river; how often stood to listen to the hum of insects and the song of birds, and all the chorus of animated nature, hymning unconsciously in innocence and pleasure their Maker's praise, his wisdom, and power, and love, who gave the means of enjoyment to all! And then how instructive to draw close to the edge of the stream, and study the various habits and instincts of the creatures that crowd its surface! Now a water-hen darts through the sedges with a wild cry, skimming just above the glassy surface of the water, which she ruffles with her long drooping feet, and then lets herself fall with a sudden splash under the shelving protection of the

opposite bank. Here a fish darts out of the water, and checks the may-fly's undulating flight; there the heron, or the king-fisher, shoot down into the stream, and bear off their finny prize. Here I watch a dragon-fly with his dark blue wings flitting from reed to reed in search of prey; there I pause to listen to the monotonous note of the corn-crake, as he runs unseen among the long grass; there linger by the river's side to study the plants and flowers with which it is so profusely adorned,—the yellow iris, the flowering rush, the purple loose-strife, and the blue forget-me-not, spangling the ground with hues of the turquoise.—P. 2

The other extract shall be of a different character.

"I think," said Mr. Lee, with his usual quiet, modest tone, "that the better churchman I became, the better I was enabled to enter into Gospel motives and Gospel principles. The reason of this is obvious. The system which the Church has laid down for her children, is but the development in details of those general rules which the Saviour and his Apostles briefly described. The Church bids us follow her *as* and *where* she follows Christ. She claims our obedience; and at the same time she does it, she says with our Lord, 'Do, and you shall know.' She bids us continue instant in prayer; and, if we obey her, she knows full well that the blessed Spirit of grace and supplication will give us our reward. She bids us watch, and fast, and pray, and mortify the flesh: and she knows we shall have our recompense in the habits of self-control which they produce. She teaches us to prize the benefits of social worship; for she knows, that the more we look upon ourselves as members one of another, the more shall we be inclined to prefer others to ourselves. She bids us live with the past rather than with the present,—with saints, and angels, and the unseen world, rather than with what is temporal, in order that thereby we may be led to set less store on worldly things, and to identify ourselves in thought and feeling with the whole body of the faithful. This is the system which the Church imposes on us; and what is her object in so doing? The setting up of a spiritual despotism? or the promotion of *her own* glory? Nay, rather the promotion of *our* good. She is the nurse, by whom his children are led to their heavenly Father; and she would bring them up in such a manner as that they may be most acceptable to Him, and He be most loved and feared by them. She assumes no prerogatives which God has not given her; nor does she claim to herself what is due to the Saviour alone. Nevertheless she has her duty to perform to her Almighty Lord, and from that she turns not aside to the right hand or to the left. She receives us in our infant weakness, as heirs of heaven and immortality; and she makes it her business, under the guiding of the Holy Spirit, so to discipline our minds as to render us capable of enjoying the society of heaven, and the pure services of an eternal temple. The way she mainly does this is by teaching us to *conquer self*; and, believe me, my dear friend, if the experience of threescore years and ten be worth your notice, it may all be comprised in a single sentence: The more I have hearkened to the Church, the more ready have I been to obey the laws of Christ; the more readily I have obeyed the laws of Christ; the more have I known of that peace which is the choicest gift of Heaven."—P. 62.

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*A Memoir of the Rev. Daniel Rowlands, late of Llangeitho, Cardiganshire. With an Introduction, containing a Brief Account of the chief Supporters of Religion in Wales, from the Reformation to the beginning of this Century. By the Rev. JOHN OWEN, Curate of Thrussington, Leicestershire. London: Seeley. 1840. Pp. 238.*

THERE are few subjects more interesting to the general reader than *well-written* biography. We cannot, however, apply this epithet to the volume before us; which, in point of style, is below mediocrity, a defect not compensated for by the quality of the matter. In his Introduction, the author animadverts, with great severity, upon Archbishop Laud, whom he arraigns as the original cause of dissent in the principality. Without expressing an opinion on the policy of Laud, or the proceedings of the Court of High Commission, we must protest against the spirit exhibited in Mr. Owen's strictures. Truth may surely be told, or error confuted, innocence justified, or guilt exposed, without violating the plainest dictates of charity, by harsh vituperation and impotent invective. The following may serve as a specimen of the style and *animus* of this part of the volume:—speaking of "Archbishop Laud and his party," Mr Owen observes,

Wolves had entered the church, and would not allow the sheep to continue in it. They could not well have devoured them for lack of power, otherwise they would have no doubt done so, and have thus followed the example of the papists. They were most evidently of the same identical spirit. This (the suspension of the Rev. Mr. Wroth) was the beginning of dissent in Wales, caused by the cruel and ungodly oppression of such as intruded into places of power, which did not belong to them; who, being radically papists, crept into places of influence and authority in our Protestant and Reformed Church. Whenever the devil gets into the Church, he will surely create divisions, especially when he gets into situations of power and authority. The Church will soon be filled with his own subjects, and the faithful servants of God will be obliged to flee away; and then, to harass them, still the more they will be called rebels and schismatics.—Pp. 22, 23.

In a similar spirit Mr. Owen passes over, *sub silentio*, the injuries inflicted on the clergy, during the period of Cromwell's usurpation; while he inveighs bitterly against the Act of Uniformity, and the state of the Church in the time of Charles II.

To cast away the gold and retain the dross, was the insane work done in those days. Altogether swinish was the temper of the age, inasmuch as the husks were chosen, and the pearls were trampled under foot. The most diligent, pious, and faithful ministers were cast aside and persecuted; while those who were generally the most inactive and most indifferent about vital religion, were retained and caressed.—Pp. 32, 33. . . . By the Act of Uniformity, the greatest harm possibly (possible) was done to the Church; for by it the *true* Church was for the most part cast out of the Church of England.—P. 39.

We can scarcely do more than glance at the main contents of the volume. Mr. D. Rowlands, the subject of the memoir, was, for upwards of twenty-five years, a clergyman of the Established Church in Wales, and was considered by many persons a very powerful and energetic preacher. Conceiving that the religious condition of the principality called for extraordinary efforts, he unhappily did not confine his labours within the precincts of his parish, nor conduct his ministrations, at all times, within consecrated walls. Such irregularities brought him into collision with his diocesan; who having tried, to no purpose, the effect of admonition, at length proceeded to suspend him.

Immediately after his exclusion from the Church, a large chapel was built for him at Llangeitho, his native place, in which he continued to officiate, except when he was itinerating, for twenty-seven years. His preaching at this place is described as producing extraordinary effects:—

However awful the message, hundreds, and even thousands, assembled to hear it: and such terror seized on many of them, that they sometimes fell down on the ground as if they were dead. Tears streamed down the faces of hundreds at the same time. The most thoughtless groaned through an inward agony, as if they stood on the brink of despair; and the most hard-hearted, profane, and ungodly, often wept under the deepest convictions.—P. 59.

But the want of order and regularity which was evinced by Mr. Rowlands, was soon observable among his hearers. Periodical *revivals* were ere long established; it being the property of excess of every kind to wear itself out, so that fresh stimulants become needful.

There were accompanying these revivals, certain things which appeared to some immodest and unbecoming. Jumping or leaping for joy was often the case. The feelings were allowed to break forth in loud exclamations of "gogoniant," (glory) or "Halleluiah!"—Pp. 116, 117.

With every disposition to make allowance for the effect of "very keenly-edged, piercing, vigorous, and yet melting" preaching upon the minds of a highly excitable auditory, we cannot but regard such excesses in a painful light; nor can we forbear to express a hope, that Mr. Owen himself may be led to form more correct views of the constitution of the Church, the deference owing to ecclesiastical superiors, and the forbearance and moderation which ought to be employed towards those from whom he differs in opinion.



*The School Girl in France : a Narrative addressed to Christian Parents.* London : Seeley & Burnside. 1840. Pp. 379.

THIS is a tale intended to illustrate the danger of exposing the children of Protestant parents to the temptations of Roman Catholic schools on the Continent. "It is not," says the authoress, "a work of fiction, but a collection of facts, thrown together into one tale, with scarcely any additions, and few other alterations than those which were absolutely necessary, in order to disguise names, places, and dates." This may be so; but the combination is so managed as to produce a highly-wrought sentimental narrative, so like a fiction, that few would take it for truth. Nevertheless, there is much real danger in subjecting youthful minds to the dazzle of the Roman Catholic ritual, and not unfrequently to the silent undermining of Roman Catholic sophistry; and a perusal of this little book might perhaps induce parents to weigh more seriously the risk to which many expose so thoughtlessly the principles of their children.

*Twelve Sermons.* By the Rev. J. G. PACKER, B.A., of Trinity College, Cambridge; Curate of St. Matthew's, Bethnal Green. London: Vandenberg; Duncan & Malcolm. 1840. Pp. 198.

A PLEASING volume of sermons, sound in doctrine, sufficiently animated in style, and on subjects likely to be useful to the general reader.

*The Rubi.* By F. W. MANT, late R. N. London: Parker. 12mo. P. 279.  
[Second Notice.]

THERE is so much promise about this little volume, that, contrary to our usual custom, we notice it a second time. The dedication tells us that its author is a son of the excellent Bishop of Down and Connor; himself, amongst his severer studies, no careless follower of the muses. Mr. Mant has been, we believe, for many years, a midshipman in the royal navy, and has during that time penned the tale here given to the public. Although there is, as we have said already, a want of simple continuity about the construction of the story, yet the detail of separate incidents often implies considerable dramatic skill. It is, moreover, entirely free from the great moral taint which has usually infected those who have handled kindred subjects. There is no sickly sentimentality about the greatness of a pirate's heart. The savage passion, or cunning selfishness, which lead men to such excesses are well and truly painted, whilst the daring and the risks of such a life give a great interest to the story. The main fault we had with it is a carelessness as to versification—an unnecessary and often provoking change of metre, and an imitation, occasionally, of the style of Lord Byron. We say of the style of Lord Byron; for nothing can be more unlike the miserable cold-hearted spleen of that unhappy man, than the true moral tone of this poem. Mr. Mant has evidently been well taught in childhood, which the unhappy nobleman never was, and he has not forgotten this training. There is a true love of his profession and his country, which, (to use almost his own words)

Though fourteen years had passed in vain,  
Unguerdoned by promotion's smile,  
To pay the inferior's tedious toil,—P. 189,

cannot be extinguished within his breast. It is not unnatural that Mr. Mant should have been led unconsciously to copy Lord Byron. It is strange that, with the multitudes of our sea pictures, and the abounding poetry of a sea life, we should have so few ocean bards in this land of sailors—yet so it is. With the exception of Falconer's dull and laboured enumerations of all the ropes, cables, and beams of the ship, there are hardly any of our poets who are truly sea minstrels besides Lord Byron; and this, and his lordship's great fame at the time when Mr. Mant was beginning to write, will abundantly account for such "Byronic" as the following:

He was their chief—what is he now?  
 The curling lip, the bended brow,  
 Speak of one passion left alone  
 When life, and all of life, are gone—  
 As if some fiend in very scorn  
 Had bid that look in death be worn, &c.—P. 4.

There are many other instances which might be quoted to make good this charge; but we turn gladly to the more grateful task of giving a few specimens of Mr. Mant's power, only saying further on this subject, that we trust he will beware of this fault for the future. Lord Byron's style, vicious enough even in him, is intolerable in his followers. Let Mr. Mant study diligently the old English writers. All the poets of Queen Elizabeth's time, those *exemplaria Græca* of English literature, will amply repay his toil: the poorest of them will enrich the vocabulary of any modern, (and this, as might be expected from the nature of his past employment, is one of Mr. Mant's principal wants) and the most fanciful will purify his taste.

Mr. Mant succeeds remarkably in descriptions of the sea, and of those who "do their business in its mighty waters:" many of his lighter touches, too small and passing to extract, are singularly happy. Thus his description of the hasty manning of a frigate's boats, gives the whole scene in a few words:—

Ascending from the hollow waist,  
 The heavy yawl a moment sways,  
 Suspended on the straining stays;  
 Upon the yards a moment rests,  
 Then sinks upon the billows' breasts.—P. 197.

We can hear its splash and see it float off upon the waters.

A rising hurricane is thus depicted:—

There murky clouds, expanding as they rise,  
 Spread their deep mantle o'er the waning skies:  
 Their sides, with tempest fraught and swol'n with rain,  
 Flung their huge shadows o'er the darkened main;  
 With mighty groans within, the wind advanced,  
 And the gloom darkened where the lightning glanced;  
 In hollow murmurs moaned the distant swell,  
 And one by one the scattered rain-drops fell.—P. 29.

At the burial of the pirate captain, we are told—

The body has sunk, and the vessel's sides  
 Are wet with the splash as the wave divides;  
 The body has sunk, but they still may trace  
 Its wavering way to its resting-place,  
 Till the small faint speck of crimson hue  
 Is lost in the depths of the ocean blue;  
 And the ground shark glides from his coral cave,  
 To prowl o'er the seat of the pirate's grave.—P. 8.

The following is in another style:

There was a low and wooded key,  
 A little bay confining,  
 Where, in its noontide radiancy  
 The cloudless sun was shining;  
 And there, within that little bay,  
 On the bright tranquil deep,  
 A single vessel floating lay,  
 And slept, or seemed to sleep.—P. 238.

The sixth canto contains a beautiful and very forcible description of the death of a traitor to his pirate brethren, who, by rovers' law, was sentenced to be left to perish upon a tropical island,

Bound fast to some marsh rooted tree,  
 Which herbage rank, and swamps surround.—P. 257.

We have only room for a sample of the tale :—

Upon a wild and lonely key, a tropic day had closed,  
The light wind stirr'd not in the heavens, the waveless deep reposed.  
A streamlet wandered murmuring on along the shelving ground,  
And fragraney and freshness shed on the green herbage round ;  
And, as it widen'd in its course, and mingled with the sea,  
Bright shone the pebbly bed beneath the water's purity.—Pp. 258, 259.

Then follows a graceful description of the tropical vegetation of the spot, which formed altogether

— a scene for childhood's dreams, that sky so still and clear,  
The freshness of the clustering trees, and the mild brook murmuring near.  
But there was one sad living man, alone in that fair place,  
Who felt not amid nature's fruits luxuriant nature's grace ;  
On whom the freshness of the woods, the waters, breathed in vain,  
And gave in every added charm a deeper thrill of pain.—Pp. 259, 260.

We cannot follow out the fearful picture which succeeds; only one stanza we must insert, which Mr. Turner might paint, and which gives a favourable specimen of our author's power :—

Time past; what knew the senseless wretch of the career of time ?  
What roused him with a clammy touch, and cold moist track of slime ?  
A something crawl'd about his limbs; is it the viper's brood ?  
Or nauseous reptile of the earth, or reveller of the flood ?  
He knew not: but the bursting sweat fell from his brow like rain.  
His shuddering body strove to scare that unseen thing in vain:  
He tried to shriek; his parched lips the sound of fear deny;  
The wild deer had not left his lair for that low feeble cry.—Pp. 263, 264.

We shall be glad to meet Mr. Mant again, when his taste is ripened by his present studies; and in the discharge of that new and sacred office, for which we believe that he is preparing, we doubt not that he will turn to good account his years of wandering upon the waters. For truly do these men "see the works of the Lord, His wonders in the deep."

## MISCELLANEOUS.

[The Editor is not to be held responsible for the opinions expressed in this department of the Remembrancer.]

### A NEW VERSION AND ANCIENT INTERPRETATION OF THE XVIII<sup>TH</sup> OF ISAIAH.

(Continued from page 551.)

WHILE attentively perusing this elegant, yet obscurely worded little poem, or rather section of a series of poetical denunciations against Israel's foes, we have often thought that the real object of Isaiah's delineation was a *gad-fly*, and nothing more. This is the seventh hypothesis; and the grounds of our preference will now be stated.

A more felicitous denomination than that of צפצפה, "cymbalum alarum," or *winged cymbal*, cannot possibly be imagined to denote a cruel hymenopterous insect, remarkable for the *jarring*, *cymbal-like* hummings which announce its approach. That Isaiah should have called it TZILTZAL is not surprising, for, in the country which it infests, it is still known as the TZALTZALIA. Bruce notices this "*jarring noise, accompanied by humming*"—the signal of terror and dispersion "among the cattle, who instantly quit their food, and run wildly about, till they are exhausted with fatigue." The same traveller informs us that, in the

Ethiopic version and in Geez, it is called TZALTZALIA.\* He adds, that even "the thick skin of the camel is no security against its attacks;" and this is so true that he might have confirmed the fact by an appeal to king Juba, who mentions the ointment of whale's blubber with which the camel-drivers near the Arabian Gulf preserved their cattle from the annoyances of this troublesome insect.† But the description of its ravages by Philo—our Lord's contemporary, and an Alexandrian allegorizing Jew—is extremely curious. "The dog-fly," (κυνόμυια) says this philosophical poet in prose, "derives its name from the two most impudent of living creatures—the dog and the fly." Ἐπιφοιτῶσι γὰρ καὶ ἐπιτρέχουσιν ἀδώς, ἢν ἀνείργῃ τις, εἰς τὸ ἀήτητον ἀντιφιλονικοῦσιν, ἄχρις ἂν αἵματος καὶ σαρκῶν κορεσθῶσιν. Ἡ δὲ κυνόμυια δηκτικὸν καὶ ἐπιβουλον ζῶον ἐστὶ. Καὶ γὰρ πόρρωθεν μετὰ ῥοίζου καθάπερ βέλος εἰσακοντίζεται, καὶ ἐπεπίπτουσα βιαίως εὖ μάλα ἐγχρίμπεται.‡ Such is Philo's account of the fly of the fourth plague. Shameless, undaunted, insatiable, it tears the flesh and sucks the blood of man and beast. It is heard, at a considerable distance, sounding the note of alarm. It then rushes, with a cymbal-like humming and the rapidity of an arrow, on its prey. So much for Isaiah's TZILTZAL; let us now endeavour to ascertain its country or γῆ.

Many years had elapsed since this paragraph was written when a passage of Horapollon met our eye. It proves that, in hieroglyphical language, the Σφήξ ἀροπετής, or dog-fly, was the offspring of the evil principle: it sprang from "the poisonous blood of the crocodile," (Leviathan himself,) "and denoted SLAUGHTER."§ The epithet ἀροπετής seems peculiarly to denote the rectilinear upward-jerks of the *tabanus*, or asylum.

Bruce remarks that "the sands of the Atbara," one of the rivers of Cush, "afford a retreat from the tormentor's pursuit, so that emigrations thither from the black loamy soil where it is hatched annually take place." The dark land, where its armies are prepared for the hour of vengeance, extends "from the mountains of Abyssinia northward to the confluence of the Nile and Astaboras. All the inhabitants of the sea-coast of Melinda, down to Cape Gardafu, to Zaba, and the south coast of the Red Sea, put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed."

The Abyssinian traveller has thus discovered for us "the land of the dog-fly wings or armies," a land which Isaiah threatens at a moment when a far more formidable host, breathing slaughter like its prototype—the blood-sucking brood of Leviathan the crocodile—was advancing with hasty strides. From a comparison of Bruce's narrative with the Alexandrian Philo's traditional identification of the grievous  $\pi\alpha\gamma$  of the fourth plague with the dog-fly of the black soil near the rivers of Cush, it may be fairly inferred that *thereabouts* was the country of the friendly "messengers" afterwards mentioned by the prophet.

This is the fly often alluded to in the pictorial idiom as an hieroglyph of war and wickedness.|| Its swarms were often summoned as minis-

\* Travels in Abyssinia.

† Juba apud Plin. Hist. Nat.

‡ Philo, ed. Francof. p. 622.

§ Horapollon, ed. Caussin, p. 77.

|| Browne's Vulgar Errors, b. ii. c. 7.

ters of Jehovah's wrath against incorrigible impiety. "And it shall come to pass in that day that the Lord shall hiss for the fly, זב, that is in the uttermost part, אֶרֶץ, of the rivers of Egypt. They shall come and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns and bushes," Isa. vii. 18, 19—thus (adds Bruce) "cutting off from their victims the usual retreat to the desert."

Having thus given, from priestly traditional sources, the Egyptian theogony of the זב, or זבב, let us remark that its Syrian name was זבב, DEBO, properly the TABANUS, a large gad or sting-fly; Arabic ذباب, DSEBAB; Castilian TABAN; Old French, TABAN and TAVAN. And here it may be pardonable to notice what seems to be a mythological mistake. Baal-Zebub was the Fly-God himself—"the prince of the power of the air"—rather than the "God of Flies," or Ζεύς Ἀπομνίος of Pausanias. (Eliac. 14.) He was Evil personified under the semblance of a זבב, or ox-fly—a fit representative of the chief of the Theusiu, or Deuses, as they are still called in Brittany;\* St. Luke's <sup>9</sup>זבב, chief of the devils,

xi. 15. Indeed, traces of this vulgar error were not uncommon among the most civilized European nations in the time of our grandfathers; for, when Urbain Grandier, curate of Loudun, was burnt alive for bewitching a nunnery in 1634, "a large fly was seen flying and buzzing round his head, which, being interpreted, was no other than Baal-Zebub himself, watching for an opportunity to fly away with the malefactor's soul."†

אֶרֶץ זבב is therefore neither an "isle of the west," nor an "isle of the Gentiles," nor "an isle of the ocean," nor "an isle far away," phrases at Isaiah's service, had the vision related to the fleets that "rule the waves," whenever the cause of justice and liberty summons them from their peaceful station at Devonport. *Terra cymbalo alarum* is a rendering which ought not, however, to be hastily cancelled. As the land of the "Tziltzal Flies" is likewise that of the "Tziltzal Wings," the "Tziltzal Bands," the "Tziltzal Armies," and the "Tziltzal Swarms," so it is that of the Typhonical "Cymbal of Wings," the complete sistrum. Observe how the reduplicative onomatopoeia in DSEBAB coincides with that in TZILTZAL; and you will at once perceive why the sistrum (זבב), or Egyptian "Cymbal," is the discordant ritual and musical image of personified evil. It was adorned with the winged likeness of Typhon's female faculty or concubine—the commander in chief of the seventy-two winds—עסעס, the black fiend, or Ethiopian queen, or "devil of the south,"—the Simoom.‡ In Palestine, זבב, the "flies of death,"

\* For Augustin's DUSII, those Gallican fiends whom the African Father compares to Enoch's fallen angels, see City of God, xv. 23. Theus or Teüs is probably the same as the Uvello-Ghernerhuian TUS, plural TUZET, whose favourite haunts are the funeral cromlechs of the most westward of the channel isles. But whether the etymon be the Irish TUS, *Vorst, Chief, Prince, Leader*, or the Coptic <sup>9</sup>ΤΩΣΙ, TOSI, to (give origin to) to plant or engender, *judicent peritiores*. The indecent emblems which disfigure many a pagan sepulchre countenance the surmise that the libertine commander-in-chief of the Theusiu was "MAN-US Genius," the Genital Spirit, or Spiritus Rector of the human race.

† Diction. Historiq. au mot GRANDIER.

‡ Jablonsky's Pantheon, iii. 125—127.

(Eccles. x. 1,) were proverbial; and "the black death," or "fad hyll dhu," of Wales and mediæval Europe has of late exercised the ingenuity of High-Dutch medical historians.\* We must, however, allow that the Hebrew תללצל, TLELATZAL, (Deut. xxviii. 42,) was not the Egyptian and Ethiopian TZILTZAL, but a tree-cricket, so called from the shrill tintinnabular noise which it makes.

The simple remark that Philo calls the dog-fly πτήνον, a "fowl," or "flying" creature, that the "lady-bird" is an English beetle, and that the proper meaning of קנף (Gen. vii. 14) is a "winged creature," will obviate a very frivolous cavil on our version of the term צפצף. It concentrates, according to the well-known rule of poetical involution, all the secondary acceptations; and, since the offspring of Leviathan's blood is still called TZALTZALIA "in the country which it infests," the inference that this is the true תללצל, TZILTZAL CENAPHAIM of the צפצף, "land between the rivers of Cush," seems to the proposer of a new hypothesis as satisfactory as it is unstrained.†

(To be continued.)

#### ON CONSCIENCE.

DEAR SIR,—It is the profound observation of Bishop Butler, that, from the very economy and constitution of man, it belongs to the faculty of conscience to govern and preside; and that if it had strength, as it has right; if it had power, as it has authority, it would absolutely govern the world.

But it is quite manifest, that it can only be a tender and enlightened conscience, to which Bishop Butler would ascribe such right and such authority. And if, therefore, in this, as in other instances, we would avoid the practice of *calling things by their wrong names*, we must clearly understand the exact scope and signification of the language which we employ. For if conscience may be compared to a glass, in which we may view both ourselves and our actions, we should consider that even as a glass, when falsely constructed, may represent a beautiful face monstrous and frightful, so conscience, when falsely informed, will make even lovely actions appear mis-shapen and terrifying by distorted representations of those things which are, in themselves, perfectly lawful and right.

Now, 'the allegation in plea of conscience ought never to be admitted,' says Dr. South, 'barely for itself. For when a thing obliges only by a borrowed authority, it is ridiculous to allege it for its own. Take a lieutenant, a commissioner, or an ambassador of any prince; and, so far as he represents his prince, all that he does or declares in that capacity, has the same force and validity, as if actually done or declared by the prince himself in person. But then, how far does this reach? Why so far, and so far only, as he keeps close to his instructions. For still, as great as the authority of such persons is, it is founded, not upon their own will, nor upon their own judgment, but upon their commission.'

'In like manner, every dictate of this viceregent of God, where it has a Divine word or precept to back it, carries with it a Divine authority. But if

\* Baxter's Gloss. Brit.

† ERRATA.—P. 546, line 3, for תללצל read תללצל. P. 547, 3d line from the bottom, for צפצף read צפצף. P. 548, line 6, for תללצל read תללצל. P. 551, 15th line from the foot of the page, for צפצף read צפצף.



no such word can be produced, it may, indeed, be a strong *opinion* or *persuasion*; but it is not *conscience*. And no one thing in the world has done more mischief, and caused more delusions, amongst men, than their not distinguishing between conscience, and mere opinion or persuasion. For though mere opinion or persuasion may be every whit as strong, and have as forcible an influence upon a man's actions as conscience itself; yet, it must be considered that strength or force is one thing, and authority quite another.

'Conscience is a Latin word, though with an English termination; and according to its very notation, it imports a *double* or *joint knowledge*; to wit, one of a Divine law or rule, and the other of a man's own action. Properly speaking, therefore, it is the application of a general law to a particular instance of practice. And this is the true procedure of conscience, always supposing a law from God, before it pretends to lay any obligation upon man; for still I aver, that conscience neither is, nor ought to be, its own rule.

'And therefore, since the Liturgy, rites, and ceremonies of the church of England are so much cavilled at, and all upon the plea of conscience, it will concern us seriously to examine the force of this plea. For if men shall chuse to say that it is pure conscience, which keeps them from complying with the rule and order of the church, in these matters, they should be called upon to produce some word or law of God, forbidding these things. For conscience is not any power or faculty distinct from the mind of man; but it is the mind of man itself, applying the general rule of God's law to particular cases and actions. And it is certain, therefore, that conscience can never command or forbid anything with authority, unless there be some law of God to command or forbid it first.'

It is, moreover, of the utmost importance, that we should fully understand the difference between a *weak* and a *tender* conscience. And here, again, I must borrow the clear and forcible language of Dr. South.

'Let no man deceive himself, or think that true tenderness of conscience is anything else but an awful and exact sense of the rule which should direct, and of the law which should govern it. And while it steers by this compass, and is sensible of every declination from it, so long it is truly and properly tender, and fit to be relied upon, whether it checks or approves a man for what he does. But there is a new-fashioned sort of tenderness of conscience, which resembles the tenderness of a bog or quagmire; and it is very dangerous to come near it, for fear of being swallowed up by it. For when conscience has once acquired this artificial tenderness, it will strangely enlarge or contract its swallow, as it pleases; so that, sometimes, a camel shall slide down with ease, where, at other times, even a gnat may chance to stick by the way. And it is, indeed, such a kind of tenderness, as makes the person who has it, generally, very tender of obeying the laws, but never so of breaking them.

'But, in good truth, such a conscience is improperly called tender. For tenderness, as applied to the conscience, properly imports quickness and exactness of sense, which is the very perfection of this faculty, whose duty it is to be always upon the watch, that it may give us warning of whatsoever concerns us. It is, indeed, the eye of the soul; and though the eye is, naturally, the most tender and delicate part of the body, yet it is not therefore called *weak*, so long as its sight is quick and strong. Conscience, the more sensible it is to accuse or excuse, and to spy out every little thing which may annoy or defile the soul, so much the more tender it is to be accounted, but not, therefore, so much the more *weak*; which sufficiently shews weakness and tenderness of conscience to be, in strictness of speech, two different things. And the same appears yet further from those contraries, to which they stand respectively opposed. For a *tender* conscience is opposed to a *hard* or *seared* conscience; such a one as, either wholly or in a great measure, has lost the distinguishing sense of good and evil, honest and dishonest. But a *weak* conscience is opposed to a *strong*; which *very strength*, we show, consists in the *tenderness* or *quickness* of its discerning

or perceptive power. Wherefore we read of "strong men" and "babes" in Christ; denominations, which take their rise from the strength or weakness of the conscience: for such as the conscience is, such must be the Christian.'

I must subjoin, on this important subject of conscience, another remarkable passage from Dr. South, in which he points out the two qualities of partiality and hypocrisy, which usually accompany the plea of a weak, or, as it is too often falsely called, a tender conscience.

1. 'And first,' he says, 'for partiality. Few make this plea themselves, who, being once in power, will endure it in others. Consult history, for the practices of such in Germany, and your own memories, for the practices of the like sort of men in England. In their general comprehensive toleration, prelacy, as you know, stood always joined with popery, and both were excepted together. Nor was there any toleration allowed for the Liturgy and established worship of the Church of England; though the users of it pleaded conscience, never so much, for its use, and the known laws of God and man, for the rule of their conscience.'

'But these zealots were above that legal ordinance of "doing as they would be done by;" nor were their consciences any longer spiritually weak, when their interest was once grown temporally strong. For then, notwithstanding all their pleas of tenderness, and outcries against persecution, whoever came under them, and closed not with them, found them to be men, whose bowels were brass, and whose hearts were as hard as their foreheads.'

2. 'The other qualification, which generally goes along with this plea, and so renders it not fit to be admitted, is hypocrisy. Divines generally agree upon this, as a certain evidence of the sincerity of the heart, when it has an equal respect unto *all* God's commands, and makes duty, *as duty*, one of the principal reasons of obedience; the consequence of which is, that its obedience must needs be universal. Now, upon the same ground, if conscience be really, even in their own sense, tender, and doubts of the lawfulness of such or such a practice, because it carries in it some appearance and semblance of evil, though yet it dare not positively affirm that it is so; surely it must and will be equally afraid of every other practice, which carries in it the same appearance of evil; and utterly abhor and fly from those practices, which the universal consent of all nations and religions condemns, as evidently wicked and unjust.'

'But the tenderness we have to deal with, is quite of another nature, being such a one as makes men scruple at the lawfulness of a set form of Divine worship, at the use of some solemn rites and ceremonies in the service of God; but makes them not stick at all at sacrilege, which St. Paul equals to idolatry; nor at rebellion, which the prophet makes as bad as witchcraft; nor at the murder of their king, and the robbing and undoing of their fellow-subjects; villanies, which not only Christianity proscribes, but the common reason of mankind rises up against, and, by the very light of nature, condemns. And did not those, who pleaded tenderness of conscience amongst us, do all these things? Nay, did they not do them in the very strength of this plea?

'In a word, are the particulars alleged true, or, are they not? If not; then let shame and confusion, and a just judgment of God light upon those, who make such charges where they are not due. But if all which has been alleged be true; then, in the name of the God of truth, let not those pass for *weak*, and much less for *tender* consciences, which can digest such horrid, clamorous impieties. Nor let them abuse the world, nor disturb the Church, by a false cry of superstition, and by a causeless separation from her thereupon; especially if they will but calmly and seriously consider whose ends, by all this, they certainly serve, whose work they do, and whose wages they have so much cause to dread.'

As the foregoing extracts from Dr. South have carried me beyond the limits which I had originally contemplated, I must reserve for another opportunity some admirable remarks of Archbishop Leighton on con-

science, and, more especially, in "the answer of a good conscience toward God." But before I close my letter, I am anxious to submit to others, two thoughts, which have often passed across my own mind, when considering this subject in all its bearings.

1. Allow me, then, in the first place, to state, in few words, the difference between a true and a false conscience. A true conscience is only another word for a keen sense of duty, founded on a clear comprehension of all our relations and duties; it is always accompanied by a spirit of humility and childlike obedience; and it claims nothing but permission to exercise *self-denial*. But a false conscience is the mere fancy of the individual; the mere feeling or opinion of the moment; and it is nothing more than a name for *self-will*.

2. I would offer, in the next place, a word of solemn caution to *all*, suggested by what Dr. South has said, in one of the foregoing passages, respecting the exact signification of the word, conscience. It imports a *twofold knowledge*; and, in addition to the interpretation which has been given above, may we not also understand, by this twofold knowledge, THE JOINT TESTIMONY OF GOD AND MAN; since HE witnesses, with our spirits, in all our thoughts, words, and actions. We cannot say whether the plea of conscience, however mistaken in its nature, may not yet be alleged, sometimes, in simplicity and integrity, by those who advance it. But HE knows every thought and every intent of the heart; and fearful will be the day of reckoning for any amongst us who shall have advanced this plea, if it shall then appear that such plea, instead of having being dictated by a real desire of submission to the Divine Will, was only employed as a pretext for disobeying or disregarding it.

I remain, Dear Sir, &c.

A SHEPHERD OF THE SOUTH.

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COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA,  
ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 368.)

BOOK V.

THE knowledge of the nature of God, and faith, and right affections towards Him, are the sum and true foundation of all good; for what the eye is to the body, that faith and the knowledge of divine matters are to the soul. But then she needs also at the same time practical virtue, as the eye does hands and feet, and the other members of the body. Wherefore, the holy apostle adds moral instructions also to his doctrinal course, in order to promote in us the most perfect virtue, for through the Romans does he afford this advantage to all mankind: and thus he opens the subject.

CHAPTER XII.

1. *I beseech you, therefore, brethren, by the mercies of God.* He lays down laws, and sinking authority puts forth his instructions with intreaties, reminding them of the divine loving-kindness, of which he had before spoken so much at length; and what then dost thou beseech? *that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* And already before had he exhorted to make "their members instruments of righteousness, and yield themselves to

God as those that are alive from the dead," (ch. vi. 13;) and here he bids these become also a *sacrifice*, and calls it a *living sacrifice*, for it is not to be slain that he commands the body,\* but to become dead to sin, and not be open to its action; and such sacrifice he speaks of as *holy, reasonable, and acceptable*, as contrasting it with the oblation of irrational animals, and showing that with this the Lord is pleased. For by all the prophets, as one may say, he finds fault with the sacrifices of beasts, while he enjoins this; for "sacrifice," says he, "unto God the sacrifice of praise," and "the sacrifice of praise shall glorify Me." Ps. l. (LXX. li. 14, 23; and see also Isa. i. 11—18,) and a thousand other such passages are to be found in the Holy Scriptures. 2. *And follow not the fashions† of this world.* He speaks of the things of this present world, such as wealth, and power, and other like pomps, by *fashions*, future things being substances, as alone permanent and satisfying; for so in another place also, (1 Cor. vii. 31,) "for the fashion of this world passeth away." For many from the height of abundance have fallen into the extremest poverty, and others sprung from the lowest parents become entrusted with the noblest offices of authority; and some again who elevated an haughty brow, and enlarged themselves in pride, conceiving themselves superior to everybody, being suddenly carried off, have become ill-savoured dust. The holy apostle therefore desires us not to gape after these things, nor to love the fashion of this world, but to seek those things which advance the life eternal. *But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.* He exhorts here those also who were inclining to the worse to return again to the better, as the word *transformed* shews. And he teaches how great is the difference between virtue and mere present objects, by calling them *fashions*, but virtue a *form*, for a *form* indicates actually existing objects, but a *fashion* that which quickly melts away. And he points out the freedom of will which the soul possesses, by commanding it both to *renew the mind*, and to discriminate the better from the worse; for these things are what he says serve God; and he marks out what these are; and first of all he denounces arrogance, and enjoins humility. 3. *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think as accords with sobriety.* And not himself does he declare thus enjoins, but the grace of the Spirit through him, for its instrument, says he, I am; and by the word *sobriety* here, he designates the healthy state of the mind, to teach us that arrogance is the sickness of the intellect; and herein, indeed, he imitates his own Master; for so the Lord in the holy gospels (Matt. v. 3) pronounced the first blessing on such as were given to humility. "Blessed," says He, "are the poor in spirit, for theirs is the kingdom of heaven." And these instructions he lays on all, both rich and poor, both servants and masters, both men and women, as the words to every one that is among you testify; and he gives the proper measures of our self-opinion, according as God hath dealt to every man the measure of faith. Grace it is which he here calls *faith*, because that

\* Ch. viii. 13.

† Μὴ συσχηματίζετε σχήματα, figures, shadows, unrealities, appearances without substance.—E. B.

by faith comes the gift of grace; and according to the proportion of a man's faith are the gifts of grace supplied; and he commands each to regulate his own self-estimate by the grace allotted to him. 4. *For as we have many members in one body, and all members have not the same office*; 5. *So we being many are one body in Christ, and every one members one of another.* The illustration is exactly suited to such an exhortation concerning brotherly love; for as each of the members is not useful to itself alone, but contributes its benefits to the common whole, so, therefore, it becomes him who has been blessed with any grace from above, clearly to understand that he has received that gift for the common advantage; for believers are one body, and each of us fulfils the office of a member; 6. *Having gifts, differing according to the grace that is given to us.* Thus are we to understand this, we are members of each other, having gifts differing according to the grace given to us; and yet, although thus differing, they are nevertheless bestowed by the divine grace for the common good. *Whether prophecy according to the proportion of faith*; 7. *Or ministry that he should wait on ministering, or as a teacher on teaching*; 8. *Or as an exhorter, on exhortation.* According to the faith of each does the Giver of all good proportion the grace. And by *prophecy* he means not only the foreknowledge of the future, but the understanding hidden things also;\* and by *ministry* the office of preaching the gospel; by *teaching* the instructing in the divine doctrines; by *exhortation* the inciting to virtue. *He that giveth, let him do it with singleness of heart*; not seeking after the good opinion of others, but supplying the wants of him that needs; nor calculating with himself whether he has sufficient by him or not, but trusting in God, and so affording assistance liberally; *he that ruleth, with diligence*; *he that sheweth mercy, with cheerfulness.* 9. *Let love be without simulation.* He bids all things be done with earnestness. And the *oversight* he orders to be exercised with *zeal*, that it be not the name without the thing; and to *shewing bounty* he joins joy, in order to point out the gain that arises from communicating to others; seeing that they who *gain* are wont to rejoice; for so also he says in his epistle to the Corinthians (2 Ep. ix. 7); "not grudgingly or of necessity, for God loveth a *cheerful giver*;" and love He commands to be genuine and sincere, and repudiates the mask of pretence. *Abhorring that which is evil, clinging to that which is good.* Again he says not simply to fly from the former, and follow after the latter, but exhorts us exceedingly to hate sin, and to the performance of good deeds bids us closely be connected, our affections serving thereto as it were a cement. 10. *Being kindly affectioned one to another in brotherly love; in honour preferring one another.* Have your regard warm, and such as becomes brethren towards each other; and let each yield the first places to his neighbour, for this is a proof of true and perfect love. 11. *Not slothful in ardour*: shewing forth a ready promptness towards what is good, and altogether casting away indolence. *Fervent in spirit.* By *spirit* he means the spiritual grace given, and to this, as fuel to the fire, he commands us to bring alacrity as its subject-matter; as he says also in another place (1 Thess. v. 19); "Quench not the Spirit;" for the Spirit is

\* The gifts of interpretation and exposition. 1 Cor. xiv. 3, 6, 22, 39, &c.—E. B.

quenched in such as are unworthy of such grace ; for, not having the eye of their understanding clear ; \* they take not in that beam ; even as with the corporeally blind light itself becomes darkness, and in mid-day they are bound by the blackness of night. Wherefore he bid us be *ferrent in spirit*, and possess a warm desire concerning heavenly things ; as he also subjoins, *serving the Lord*. 12. *Rejoicing in hope, patient† in tribulation, continuing instant in prayer*. For he who is fervent in spirit, both readily obeys his Master, and waits for the enjoyment of the blessings looked for, and rises superior to the temptations that befall him, arming himself with steadfastness against their attacks, and ever calling the divine grace to his assistance ; as he also subjoins, *continuing instant in prayer*, that is, incessantly doing so ; 13. *Communicating with the necessities of the saints.‡* Having mentioned *communication* he exhorts to liberality ; for who would not choose to impart of his wealth, thereby to become a sharer in good deeds ? § for so also did he say in his Epistle to the Corinthians, “ that your abundance may be a supply for their want, that their abundance also may be a supply for your want.” *Given to hospitality*. The *guests* he means are not the saints only, but such also as have come from any quarter whatsoever, and need entertainment, whom he commands us to take care of. 14. *Bless them which persecute you ; bless and curse not*. This was a law of our Lord's, for the Lord enjoined it to the holy Apostles, (Matt. v. 44.) 15. *Rejoice with them that do rejoice, and weep with them that weep* ; 16. *Being of the same mind one toward another*. Share with each other both in afflictions and their opposite, for the former is the part of sympathy, and the latter of friendship unsullied by envy. *Minding not high things, but condescending to men of low estate*. Again he banishes the arrogance of haughtiness, and bids the high come down to the low. *Be not wise in your own conceits* ; that is, be not satisfied with your own judgments, but take the counsels also of others. 17. *Recompensing to no man evil for evil* ; and this indeed is an excellence belonging to virtue in its highest state of perfection, and approaching near to a total emancipation from the passions. *Providing things honest in the sight of all men* ; and he says also elsewhere, “ Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.” (1 Cor. x. 32.) 18. *If it be possible, as much as lieth in you, live peaceably with all men*. Most accurately does he express himself here, in making the addition of the *if it be possible*, and the *as far as lieth in you* ; let nothing, says he, be done on your part, but try every means for peace. And this is in strict consequence from what he had before said, for what feeling of hostility can he entertain, who “ blesses him that persecutes,” and avenges not himself on him that injures him ? 19. *Avenging not yourselves, dearly beloved,*

\* Καθαρὸν, pure, free from mist, in active, healthy, and unimpeded vigour. Compare Matt. vi. 22.—E. B.

† Faithful and steadfast, as translated below, and as given, same word, Matt. x. 22, Rom. ii. 7, &c.—E. B.

‡ Fellow Christians, ch. i. 7. ad fin. and so ch. xv. on ver. 26.—E. B.

§ i. e. a partner in their wants, and of the praise due to his and their conduct under such, as our author explains the sentence next quoted in its proper place, 2 Cor. viii. 14. “ Your repayment is the very highest, and by giving the less you will receive the greater ; for ye will become sharers with them in their praiseworthy patience and constancy—E. B.



but rather give ye place unto wrath: for it is written, *Vengeance is Mine, I will repay, saith the Lord.* (Deut. xxxii. 35.) 20. *Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.* Having pointed out the Judge, and shown his just judgments, for so the *Vengeance is Mine, I will repay, saith the Lord*, signifies, he bids us generously bear all the injuries offered to us, repaying with the reverse those that do evil to us, and ministering to the wants of those that hate us. For these things weave a crown to such as thus meekly and patiently endure,\* while they increase the punishment of the injurers. Not indeed that we are to suppose (that he means) that on this account we are to minister to our enemies, in order that they may suffer the heavier retribution hereafter, for the holy Apostle thus speaks from a wish to repress the anger of the injured party, not from a desire by (his) good to increase (the other's) evil. For that it is such a patient endurance which he inculcates, what follows shews; *Be not overcome of evil, but overcome evil with good.* For to revenge oneself proves defeat, while the returning good for evil is manifest victory. Having thus disciplined (their) morals, he exhorts them also to render to those in authority the honour due; for he foresaw, as one who had plenteously received of the grace of the thrice holy Spirit, how some, led rather by self-arrogance than any holy zeal for religion, would despise their earthly rulers, as conceiving themselves far superior to them by reason of their (better spiritual) knowledge.† And especially does he do this, that he may blot out the opinion prevalent concerning them; for they were falsely represented as destroyers of the common laws; and some said, (Acts xvii. 6,) "These that have turned the world upside down are come hither also;" and others that they were introducing "new customs" (Acts x. 20); wherefore he thought it worth while to lay down his injunctions on this point also.

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#### ARCHDEACON CAMBRIDGE'S ADDRESS TO HIS RURAL DEANS AND CLERGY.

REVEREND BRETHREN,—After the many years of official and friendly intercourse which I have enjoyed with the clergy of this archdeaconry, during the whole course of which I have uniformly experienced from them the most gratifying tokens of respect and attention, it would ill become me to withdraw myself from all future official connexion, without offering some explanation of the motives which have induced me to take this step.

The expediency of my retirement would be indeed sufficiently established, if I were to allude only to my very advanced period of life, and to the growing infirmities which disqualify me from discharging the duties of my office in a manner satisfactory to myself, and corresponding to the just expectations of the clergy, and to the wants of the extensive division of the diocese, which has been assigned to my care. Impressed with these considerations, I have for some time been contemplating the resignation of my charge into the Bishop's hands, and I

\* *Τοῖς φιλοσοφοῦσι, φιλοσοφεῖν*; as our own phrase goes, "to bear a thing with philosophy," not that "falsely so called," of the stoic, but of the christian.—*E. B.*

† And compare 1 Tim. vi. 1.—*E. B.*

only suspended the announcement of my intention till a fitting opportunity should be afforded me at our next annual meeting.

In the mean time, however, I have been unexpectedly induced to accelerate my purpose, by certain clauses in the Ecclesiastical Duties and Revenues Bill, which is now become the law of the land. By this important measure, the Bishop of London is empowered to appoint any one or two of the archdeacons of his diocese to the fourth canonry in St. Paul's cathedral, which is to be created under the provisions of the act. Now, my intimate acquaintance with the relative circumstances of the four archdeaconries led me to the conviction, that the sphere of duty allotted to the archdeacon of Middlesex, is the most extensive, most important, and most *burdensome* of all; and this led further to the presumption, that if the Bishop took the same view of this matter as myself, it might appear desirable to his lordship at once to exercise his privilege in favour of the most important district. On the other hand, it was equally obvious, that as well my advanced age, as my long-subsisting connexion with another cathedral, must disqualify me from being the person upon whom the intentions of the legislature should take effect. Being desirous, therefore, of facilitating his lordship's arrangements, as well as of performing a last act of duty towards this archdeaconry, by contributing to its greater independence and respectability, I at once tendered my resignation to the Bishop, and it was received with all the kindness and frankness which I could desire.

I have indeed every reason to congratulate myself, and you, upon the step which I have thus taken. The Bishop has been pleased to appoint in my room a gentleman, who not only by his zeal and activity, but by the peculiar line of his studies, by his experience in ecclesiastical affairs, and by his long official connexion with this diocese, in his capacity of chaplain to our venerated diocesan, and by his late appointment to the archdeaconry of St. Alban's, appears to me to be eminently qualified to fill the office with efficiency, and to be in truth, what the law defines the archdeacon to be, "the eye of the Bishop."

And now, before taking my leave, I might indulge myself with a retrospect of the state of this archdeaconry, during the long period in which I have administered its affairs. I might advert once more, with satisfaction and gratitude, to the steady improvement which is observable in the character, in the attainments, and in the general efficiency of the parochial clergy; to the improved condition both of the churches and of the glebe houses, and to the increase in the number of new ones; to the activity and good conduct of churchwardens; to the extension of schools, conducted upon the principles of the Church; and more especially to the revival of the ancient office of rural deans, as auxiliary to the archdeacons, and to the eminent services which they have already rendered to the Church. But I forbear, upon this occasion, to dwell on these and similar topics, both because I have so lately taken an opportunity of touching upon them, and because it might seem as if I presumed to attribute any part of these improvements to myself, instead of ascribing this to the blessing of Almighty God upon the joint exertions of all. I may now turn, without impropriety, to the future; and I trust and humbly pray, that this and every other portion of the Lord's vineyard, may continue to bring forth most abundantly the fruits of holiness and peace.

With these anticipations and with these prayers, reverend and dear brethren, I bid you most affectionately farewell. I am retiring into the tranquillity which befits my years; not into a state of indifference or insensibility to the welfare of my late charge, but into a tranquil enjoyment of the improvements which I may be permitted to witness in the condition of this archdeaconry, under the judicious care of my successor, and into that rest of the evening of life, which, I humbly trust, will be, by Christ's merits, exchanged at no distant period for that "rest which is laid up for the people of God."

GEORGE OWEN CAMBRIDGE.

Twickenham Meadows, Aug. 19, 1840.

### SCOTTISH EPISCOPAL CHURCH.

SIR,—The Session of Parliament for 1840 must be one ever memorable in the history of our branch of the Church—for good, or for ill. But amid various enactments pregnant with effects, whose importance cannot yet be measured, on her discipline, her revenues, and her time-honoured cathedral establishments at home, and on her future position and national maintenance in our Colonies abroad—enactments on which some may look hopefully, some despairingly, most men doubtingly, uncertain of their soundness in principle, or their safety as precedents; amid much of this complexion, much which has at least a dark, as well as a bright side, and which few can contemplate but with a mixture of feelings, there is one measure that has now become law, which can hardly be regarded by any churchman but with the liveliest satisfaction. This is, "An Act to make certain Provisions and Regulations in respect to the exercise, within England and Ireland, of their Office, by the Bishops and Clergy of the Protestant Episcopal Church in Scotland, and also to extend such Provisions and Regulations to the Bishops and Clergy of the Protestant Episcopal Church in the United States of America; and also to make further Regulations in respect to Bishops and Clergy other than those of the United Church of England and Ireland." The Provisions of this Act are the following:—

Clause I. renders it lawful for any Bishop of the Church of England and Ireland, on application from the party desirous of so doing, to grant permission to any Bishop or Priest of the Protestant Episcopal Church in Scotland, "to perform divine service, and to preach, and to administer the Sacraments according to the Rites and Ceremonies of the United Church of England and Ireland, for any one day, or any two days, and no more," (to be specified in the permission) in any Church or Chapel within his Diocese, where the Liturgy of the United Church is used; and also to renew such permission from time to time. Clause II. requires the party applying for such permission, to produce letters commendatory from his Diocesan, (or, in case of a Bishop, from two other Bishops of the Church to which he belongs), together with testimonials similarly signed, that he is "of honest life and godly conversation, and profeseth the doctrines of the United Church of England and Ireland,"—all such documents to have been given within six months from the date of the application. Clause III. extends the provision of this Act as to the Clergy of the Protestant Episcopal Church in Scotland, to the Clergy of the Protestant Episcopal Church in the United States of America. Clause IV. renders any Incumbent, or Stipendiary Curate, who admits a minister of the Protestant Episcopal Church, either of Scotland or the United States, to officiate in any way in his Church or

Chapel, except according to the provisions and limitations of this Act; liable, for the first offence, to admonition, either public or private, from his Diocesan, and for the second, to suspension, for not exceeding three months. Clause V. imposes a penalty of £50 on any Bishop or Priest of the Protestant Episcopal Churches in Scotland or the United States of America, officiating contrary to the provisions of this Act, or on any Deacon of those Churches, or on any Bishop, Priest, or a Deacon, not being a Bishop, Priest, or Deacon of the United Church of England and Ireland, or of any of her Majesty's foreign possessions, or of the Protestant Episcopal Church in Scotland, or the United States of America, officiating at all in any Church or Chapel where the Liturgy of the said United Church is not used. Clause VI. places Deacons ordained by other than a Bishop of the Church of England and Ireland, and afterwards ordained Priests by a Bishop of that Church, under the same limitations as to the exercise of their office, as if they had received the order of the Priesthood from other Bishops. Clause VII. renders admissions to benefices, and appointments to curacies, made contrary to the provisions of this Act, null and void from the date of the passing of this Act. Clause VIII. provides, that the present Act is not to affect the operation of the Act 59 Geo. III. c. 60, entitled "An Act to permit the Archbishops of Canterbury and York, and the Bishop of London, for the time being, to admit persons into holy orders specially for the Colonies."

It is very gratifying to find the Anglican Church thus enabled by the legislature to take up a position becoming her towards her daughter or sister Churches; exhibiting herself as not merely a national, but a truly Catholic Church,—Catholic, not in merging real points of difference, and making light of her own essential characteristics as a living branch of the Church Universal, but in readiness to hold out the right hand of fellowship, and to communicate in all good offices with those who are really one with her in doctrine, discipline, and forms of worship. It were to be wished, indeed, that the Prelates to whom we are indebted for this Bill, could have found it consistent with the well-being of our own Church, to frame its provisions in a somewhat freer spirit of liberality, so as to permit the recognition, on a more perfect footing of equality, and with less precautionary jealousy, of our brethren canonically ordained in Scotland or the United States;—the security, of course, being still duly insisted on, of letters commendatory, of testimonials, of all the oaths and declarations required of our own Clergy, of examination as to ability and soundness of doctrine, and of some period of probationary residence in one of our Dioceses, before admission to any thing of a permanent engagement to officiate in our Church. However, doubtless in such a matter caution is the course that wisdom would dictate. Hereafter, it may be found safe to relax what is now so restricted, and to permit with more of primitive simplicity and openness (though with such safeguards as the state of society requires) complete inter-communion with those who derive their order and succession through our Church, and who may be ready in all things to conform, while amongst us, to our discipline and institutions.

But at any rate—without regarding the measure as a precedent, or as the beginning of a system to be more widely extended hereafter, as Churches, dependent or independent, daughters of our own, shall multiply in the various regions of the globe—every one must rejoice in *this* reform, on account of the immediate good it introduces, especially in abolishing, (or all but abolishing,) an unseemly, invidious, and most needless distinction between us and our brother Episcopalians, north of

the Tweed,—the last remnant of an odious system of oppression toward that Church by penal enactments and restrictions, begun in political fear and jealousy at the time of the Revolution, and to the shame of various successive administrations, (who cared not to relieve those who did not clamour for relief,) continued with little legal abatement to 1792, long after any possible ground existed for it. C.

2 COR. i. 11. "Ye also helping together by prayer for us."

THERE is something very cheering and encouraging in the reflections which a due consideration of these words is calculated to produce in the christian mind. They speak of heaven; they speak of earth; they speak of man weak; they speak of man strong; they speak of christian zeal; they speak of christian love; they speak of God's grace; they speak of God's ministers; they speak of Church communion; they speak of Christ crucified, risen, and ascended; they speak of the Spirit's power; they speak of the Spirit's gifts; and the practical lesson which they briefly teach each Christian is this, *by prayer strengthen thy brethren.* X.

## LAW REPORT.

No. LXXIV.—AN ABSTRACT OF AN ACT (3 & 4 VIC. CAP. 118,)

To carry into effect the Fourth Report of the Ecclesiastical Commissioners.

(Continued from page 560.)

41. THE patronage of livings possessed by Deans and other members of Chapters in right of separate estates held by them as such, or by non-residentiary Prebendaries, &c., in right of their office, shall be transferred to the Bishop, subject to certain provisions; every future Dean being entitled to present himself to a benefice possessed by his predecessors, in right of a separate estate attached to the Deanery; the livings in the gift of the Prebendaries of Southwell being transferred, as the prebends fall in, to the Bishops of Ripon and Manchester respectively; and, until the patronage is transferred, to the Bishop of Ripon.

42. No spiritual person shall sell or assign any patronage or presentation arising from his dignity or spiritual office—such sale or assignment to be null and void.

43. St. George's, Windsor, shall be regarded as a Collegiate Church, and on the first vacancy of the Deanery, the Rectory of Haseley, Oxfordshire, shall be detached from it, and be in the gift of the Chapter, to be bestowed

on William Birkett, clerk, if on the first vacancy he be Curate of Haseley.

44. On the vacancy of any living in their gift, the Chapter shall present or nominate a member of the Chapter, or an Archdeacon of the Diocese, or a Non-Residentiary Prebendary or Honorary Canon, or any Spiritual person, who shall for five years have been Minor Canon or Lecturer of the same Church, or Master of the Grammar or other School connected with such Church, or Incumbent, or Curate, in the Diocese, or public Tutor in Oxford or Cambridge Universities: or, with respect to Durham Cathedral, shall have been for five years Professor, Reader, Lecturer, or Tutor in Durham University, or Incumbent or Curate in the Diocese of Durham, or be a Licentiate or Graduate in Theology in Durham University; and every office of Minor Canon, Lecturer, Schoolmaster, Professor, Reader, or Tutor, shall be vacant in one year from the time of his institution to such benefice. And if no such persons be presented

within six months from such vacancy, the Bishop shall collate a Spiritual person who has been Incumbent or Curate in the Diocese five years; and failing this, the presentation for that turn shall lapse to the Archbishop.

45. Minor Canons shall in all cases be appointed by the Chapters—and regulations shall be made as soon as possible for fixing their number, which shall never exceed 6, or be less than 2; and their emoluments, which shall not be less than 150*l.* per annum. Arrangements may be made to provide an income for a Minor Canon, not exceeding 150*l.* per annum.

46. No Minor Canon shall hold with his Minor Canonry any benefice beyond six miles distant from his Cathedral or Collegiate Church.

47. The Chapters, of their own accord or upon being required by the Visitors, shall propose to such Visitors such alterations in their Statutes as shall provide for the disposal of their Patronage so as to meet the claims of the Minor Canons, and make them consistent with the constitution and duties of the Chapters as altered by this Act. Such alterations, if approved, may be confirmed by the Visitor; if not proposed within twelve months, or approved, the Visitor may make the alterations, to be submitted to the Ecclesiastical Commissioners, and confirmed by authority. A draft of any alteration made by a Visitor alone shall be communicated by the Commissioners to the Chapter affected; and, with any scheme prepared by them, shall be laid before Her Majesty in Council, with the remarks which such Chapter may have made within three months. Provision may be made from the suspended Canonries to relieve the present Canons from the additional duty which such suspension may cause, by employing substitutes to be approved by the Bishop. Nothing shall affect any right of Chapters with their Visitors to make statutes.

48. All Ecclesiastical Rectories without cure of souls in the patronage of the Queen, or any Ecclesiastical Corporation where there shall be a Vicar or Perpetual Curate endowed, shall, if vacant now, or when next vacant, be suppressed; and, if in the gift of any person or other body cor-

porate, the Commissioners shall be empowered to purchase the patronage at a price to be agreed upon, and to pay the purchase money and expenses out of the common fund; the Rectory, upon the first avoidance, to be suppressed, and the patronage belonging to such Rector, as Rector, to go to the original patron of the Rectory.

49. All the profits of every suspended Canonry, as to every one vacant at or after the passing of this Act, shall be paid from time to time to the Ecclesiastical Commissioners, as they would have been to the Resident Canon: and all the estate and interest in Lands, Tithes, &c. (except any right of patronage) annexed to such Canonry, or usually enjoyed by the holder of it, shall be vested in the said Commissioners, without any conveyance or other assurance than the provisions of this act. In Chester, Lichfield, and Ripon, such profits shall become part of the divisible corporate Revenues of the Chapter: but nothing is to affect the right of any Chapter, according to its present statutes, to provide for the maintenance of the fabric, the support of the Grammar School, and any proper expenditure.

50. All the estate which the holder of any Deanery or Canonry not suspended, has, or would have in any Land, Tithes, and other Hereditaments annexed to, or usually held with such Deanery or Canonry, (except any right of Patronage) separate from his share of the Corporate Revenues, shall be vested in the Ecclesiastical Commissioners.

51. All Lands, Tithes, and other Hereditaments (except any right of patronage) and all other emoluments belonging to the Deaneries of Wolverhampton, Middleham, Heytesbury, and Brecon, and to the office of Sub-Dean, Chancellor of the Church, Vice-Chancellor, Treasurer, Provost, Precentor or Succentor, or to any Prebend not residentiary in any Cathedral or Collegiate Church in England, or in St. David's and Llandaff or Brecon, or enjoyed by the holder of such office as such, shall as to those now vacant, or on the first vacancy, be vested in the Ecclesiastical Commissioners. All other rights to



continue which are not affected by this act respecting the Chapter's right of election, except with regard to the above-named Deaneries; and nothing to apply to any office permanently annexed to a Bishopric, Archdeaconry, Professorship, or Lectureship, or to any School or the Mastership of it, or to the Prebends of Burgham, Bursalis, Exceit, and Wyndham, in Chichester.

52. Such part of the Lands, Tithes, or other Hereditaments annexed to, or usually held with the Deaneries or Canonries, or Prebends, not residentiary, of York, Chichester, Exeter, Hereford, Lichfield, Salisbury, and Wells, as may be deemed proper, shall, upon their respective vacancies, be vested in the Chapters of the Churches to augment their divisible Corporate Revenues, or to make a just and proper provision for the Deans.

53. In any Cathedral, on the old foundation, in which any contribution to the fabric fund has usually or occasionally been made out of the rents, profits, &c. of any Lands, Tithes, or Hereditaments vested in the Ecclesiastical Commissioners, they may contribute to such fund what they deem necessary, not exceeding the proportion which has been usual.

54. On the suppression of any Ecclesiastical Rectory without cure of souls, all the estate and interest of the Rector, as such, in any Lands, Tithes, or other Hereditaments, or endowments, shall, without conveyance or assurance, be vested in the Ecclesiastical Commissioners.

55. In case of the great extent or population, or peculiar circumstances of the parish in which such sinecure Rectory shall be; or of the incompetent endowment of the Vicarage or Perpetual Curacy dependent on such Rectory; the whole, or part of the Lands, Tithes, &c., of the Rectory, may be annexed to the Vicarage, or Perpetual Curacy, which shall become a Rectory with cure of souls. Wherever any Sinecure Rectory has been held with the Vicarage dependent on it for twenty years, they shall be united and deemed a Rectory with cure of souls, subject to certain provisions.

56. On the endowment of any Archdeaconry, with the consent of the Bishop and of any Archdeacon in pos-

session at the passing of this act, all Lands, Tithes, &c. (except right of patronage) belonging to the Archdeaconry at the time, may be vested in the Ecclesiastical Commissioners; and any benefice belonging to such Archdeaconry may be disannexed, and the patronage revert to the Patron to whom it belonged before such annexation.

57. The Ecclesiastical Commissioners shall have and enjoy all rights, powers, and remedies at Law and in Equity, which would belong to the holder of the Deanery, Canonry, Prebend, Dignity or Office, or the Rector of the Rectory, of which the profits, Lands, &c. may be vested in them, for the purpose of enforcing payment.

58. Measures shall be taken by the Deans and Chapters to dispose of such residence houses, and houses attached to any Dignity, Office, or Prebend, as may be no longer required, according to plans prepared by the Chapters, and when approved by the Visitors, submitted to the Ecclesiastical Commissioners, and confirmed by authority.

59. The Commissioners may authorize any Dean or Canon to raise monies on his Deanery or Canonry, to build, enlarge, or otherwise improve the Residence House, on such terms as they with the concurrence of the Bishop and Chapter shall approve: the provisions of an act (1 & 2 Vic. c. 23,) to amend the law for providing fit houses for the Beneficed Clergy, being applied *mutatis mutandis* to Deans and Canons.

60. The acts (5 & 6 Gul. 4, c. 30., 6 & 7 Gul 4, c. 67. and 2 & 3 Vic. c. 55) shall be repealed prospectively; except as to St. Asaph and Bangor, in which Dioceses they shall remain in force till August 1, 1841, or, if Parliament is then sitting, to the end of the Session; but the Bishop of Bangor may collate to any vacant Canonry, Prebend, Dignity or Office, not having any estate or endowment: and within one month from the passing of this act, the Treasurer of Queen Ann's Bounty shall deliver to the Ecclesiastical Commissioners an account of all monies received and paid by him under the said acts, and of all things done, except with regard to St. Asaph and Bangor; and within specified time

shall pay and deliver to the Commissioners, or a bank, named by them, all monies in his hands, and all bills and securities, and books of accounts, papers, &c.; the Commissioners to allow the said Treasurer reasonable

compensation, and to pay all proper costs, charges, &c.; and their receipt in writing shall be an effectual discharge to the Treasurer. This Act not to apply to the two last named Dioceses, except as expressly provided.

(To be continued.)

## MONTHLY REGISTER.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

LETTERS have been received from the Bishop of Newfoundland, most urgently pressing upon the Society the importance of sending more Missionaries to that country. By a statistical table which he has sent home, he shows, that, in order in any degree to meet the spiritual wants of his diocese, sixteen additional clergymen should immediately be sent out. The following extract from his last letter, dated August 1840, will be read with interest:—

“It should be remembered too, that intercourse between the settlements in this country is not only infrequent and difficult, but during a great part of the year, utterly impracticable. The members of the Church are scattered over 1,200 miles of the sea coast, at stations widely separated, without roads, without the means of safe navigation, many of them without schools, without books, beyond the possible reach of the Missionary, already oppressed with the magnitude of his appointed charge, and left to live and die without

any of the ministrations of their holy religion.

“Under these privations many have adhered to their profession with a fidelity, for which, I trust that through the grace of God they shall receive a crown of undying glory; but many of the weaker brethren, it is to be feared, have become desperate, and are given up to every evil work. To remedy this calamitous state of things, I can look, under Heaven, only to the charitable consideration of your Society. These poor people have neither money nor means to help themselves, and unless you will aid them, or God shall speedily interpose in their behalf, they must perish.”

Public meetings continue to be holden both in England and Ireland on behalf of the Society. Among others we may mention one, which was held at Rochester on Sept. 10th, when great interest was excited, and upwards of 50*l.* was added to the funds, in a district where there are already a fair proportion of subscribers.

### NATIONAL SOCIETY.

HER Majesty has issued a Royal Letter, ordering collections to be made in all Churches throughout England and Wales, on account of this Society; and agreeably to the request of Lord Ashley, the Rev. John Sinclair has just written a very stirring appeal on its behalf, to the friends and promoters of sound christian education throughout England and Wales.

The following extract will speak for itself. “If, however, I could prevail upon them to investigate the truth, to see with their own eyes, and to judge from their own observation; if I could but bring them into this office, and there induce them to read only a small portion of above a thousand letters received on the subject during

the last few months, and which are still pouring in daily—applications from eye-witnesses of the most unquestionable authority, men of learning, judgment, and right principle, with minds neither jaundiced by prejudice, nor blinded by enthusiasm,—I think that some impression would be made, even upon the coldest reader, by the undoubted evidences of deplorable destitution which I should set before him. I would show him a parish containing “20,000 souls,” where there is “no free school in the whole place,” and where “hundreds are totally uneducated;”—a parish with a population of “16,000 or 17,000 hand-loom weavers,” with only “a provision of 20*l.* a-year applied to

the education of thirty boys and girls;"—another with a population of 15,500, and others with 12,000, 8,000, 7,000, 2,300, 2,000, 1,600, 1,800, 1,200, and many more of equal or inferior numbers, where sometimes the only provision at all, and sometimes the only provision in connexion with the Church, is a Sunday-school held either in a small vestry, or in a porch or chancel, where the children in winter are ready to perish with cold, or in a hired room, where they are "stowed in such numbers that there is hardly space for them to stand or breathe." In some cases the school-room, if the place may be so termed, is in danger of being sold; and in others of falling into ruins; and in not a few cases the rent absorbs almost all the subscriptions. The clergyman of a country parish states, as the result of actual survey, that one-

half of his parishioners are unable to read. Another reckons up in his parish "upwards of 1,000 poor children destitute of all moral and religious training, whose parents have expressed their *anxious and great desire* to avail themselves of Sunday and daily instruction, if such opportunities were afforded them." A parish containing 10,000 souls is described as having only a Sunday-school kept in a vestry, capable of containing no more than eighty individuals; while the remaining scholars, amounting to 300, are dispersed through every apartment of the clergyman's house. According to a return made to the Society in 1837, the total number of schools held in churches (not including those in vestry-rooms) was 2,071, of which 44 were daily schools, and 2,027 were Sunday-schools."

## UNIVERSITY INTELLIGENCE.

### CAMBRIDGE.

The Rev. F. J. Hare, B.A. Scholar of Clare Hall, has been elected Fellow.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Lichfield, August 23.

Bath & Wells, September 20.

Lincoln }  
Salisbury } September 20.

#### DEACONS.

Name.	Degree.	College.	University.	Diocese.
Barber, W. H. . . . .	B.A.	Magdalene	Cambridge	Lichfield
Barlow, J. J. . . . .	B.A.	St. John's	Cambridge	Lichfield
Bennett, J. W. J. . . . .	B.A.	St. Edmund Hall	Oxford	B. & W.
Bernal, C. . . . .	B.A.	Clare Hall	Cambridge	Lincoln
Bruce, H. L. K. . . . .	M.A.	Christ Church	Oxford	Lincoln
Capel, G. . . . .	B.A.	Queen's	Cambridge	Lichfield
Clifford, F. C. A. . . . .	B.A.	Trinity	Cambridge	B. & W.
Coddington, W. ( <i>l. d. Meath</i> ) . . . . .	B.A.	Trinity	Dublin	B. & W.
Collinson, G. J. . . . .	B.A.	Trinity	Cambridge	Salisbury
Cooke, D. . . . .		Queen's	Cambridge	Lichfield
Cosser, W. M. . . . .	B.A.	Trinity	Oxford	Salisbury
Cree, J. . . . .	S.C.L.	Corpus Christi	Cambridge	Salisbury
Davie, G. J. . . . .	B.A.	Exeter	Oxford	Lincoln
Fanshawe, J. F. . . . .	B.A.	Corpus Christi	Cambridge	Lichfield
Ferguson, T. P. . . . .	B.A.	Trinity	Cambridge	Lichfield
Fowke, F. ( <i>l. d. Ripon</i> ) . . . . .	B.A.	St. Peter's	Cambridge	Lincoln
George, J. . . . .	B.A.	Emmanuel	Cambridge	Lincoln
Gillmor, C. . . . .	M.A.	Trinity	Dublin	B. & W.
Goldney, G. . . . .	B.A.	King's	Cambridge	Lincoln
Gray, W. ( <i>l. d. Dromore</i> ) . . . . .	B.A.	Trinity	Dublin	Lichfield
Griffith, E. . . . .	B.A.	Trinity	Dublin	B. & W.
Hall, J. W. . . . .	M.A.	Trinity	Cambridge	Lichfield
Helmor, T. . . . .	B.A.	Magdalen Hall	Oxford	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Langdale, G. A. . . . .	B.A.	St. John's	Cambridge	Lincoln
Lloyd, G. . . . .	B.A.	Emmanuel	Cambridge	Lichfield
M'Ewen, A. . . . .	B.A.	Magdalene	Cambridge	Salisbury
Maddison, C. J. . . . .	S.C.L.	New Inn Hall	Oxford	B. & W.
Mence, R. . . . .	B.A.	Trinity	Oxford	Lincoln
Milward, H. . . . .	B.A.	Wadham	Oxford	B. & W.
Moody, J. L. . . . .	B.A.	St. Mary Hall	Oxford	Lincoln
Mould, J. G. . . . .	B.A.	Corpus Christi	Cambridge	Lichfield
Noott, E. H. L. . . . .	B.A.	Corpus Christi	Cambridge	Lichfield
Norman, E. ( <i>l. d. Meath</i> ) . . . . .	M.A.	Trinity	Dublin	Lichfield
Ogle, W. R. . . . .	B.A.	Trinity	Oxford	Lichfield
Paris, A. . . . .	B.A.	Corpus Christi	Cambridge	Lichfield
Pillans, W. H. ( <i>l. d. Worcester</i> ) . . . . .	B.A.	Jesus	Cambridge	B. & W.
Pughe, K. M. . . . .	B.A.	St. John's	Cambridge	Lincoln
Pulling, J. . . . .	M.A.	Corpus Christi	Cambridge	Lichfield
Reeve, A. . . . .	B.A.	Wadham	Oxford	B. & W.
Stanley, G. S. . . . .	B.A.	Christ Church	Oxford	Salisbury
Strettell, A. B. . . . .	B.A.	Trinity	Cambridge	Lichfield
Till, J. . . . .	B.A.	Queen's	Cambridge	Lichfield
Whitaker, C. . . . .	B.A.	Brasenose	Oxford	Lichfield
Williams, F. . . . .	B.A.	Corpus Christi	Cambridge	Lichfield
Wodsworth, J. G. ( <i>l. d. Worcester</i> ) . . . . .	B.A.	Pembroke	Cambridge	Lichfield
Woodhouse, C. W. ( <i>l. d. York</i> ) . . . . .	B.A.	Caius	Cambridge	Lincoln
Wordsworth, C. F. . . . .	S.C.L.	Magdalen Hall	Oxford	Salisbury
Yeoman, H. W. ( <i>l. d. York</i> ) . . . . .	M.A.	Trinity	Cambridge	Lichfield

## PRIESTS.

Alford, C. R. . . . .	B.A.	Trinity	Cambridge	Lincoln
Barclay, J. T. . . . .	B.A.	St. Edmund Hall	Oxford	B. & W.
Bleaymire, T. . . . .	B.A.	Trinity	Cambridge	Lincoln
Cox, J. C. . . . .	B.A.	Trinity	Cambridge	B. & W.
Cruttwell, H. E. . . . .	B.A.	Worcester	Oxford	B. & W.
Duke, E. . . . .	B.A.	Exeter	Oxford	Salisbury
Duke, H. H. . . . .	B.A.	St. Mary Hall	Oxford	Salisbury
Durnford, F. E. . . . .	B.A.	King's	Cambridge	Lincoln
Elwin, W. . . . .	B.A.	Caius	Cambridge	B. & W.
Green, J. S. . . . .	B.A.	Christ's	Cambridge	Lincoln
Harrison, R. J. . . . .	B.A.	Emmanuel	Cambridge	B. & W.
Harte, W. . . . .	B.A.	Trinity	Dublin	Salisbury
Hawtayne, W. G. . . . .	B.A.	Magdalen Hall	Oxford	B. & W.
Hides, W. . . . .	B.A.	St. John's	Cambridge	Lincoln
Hogarth, A. G. . . . .	B.A.	Queen's	Oxford	Lincoln
Kennedy, W. J. . . . .	B.A.	St. John's	Cambridge	Lichfield
Lovell, W. W. . . . .	B.A.	Trinity	Oxford	Lincoln
Marshall, T. W. . . . .	B.A.	Trinity	Cambridge	Salisbury
Osborn, W. C. . . . .	B.A.	St. John's	Cambridge	B. & W.
Pigott, A. J. . . . .	B.A.	Merton	Oxford	Lichfield
Potchett, G. T. . . . .	B.A.	St. John's	Cambridge	Lincoln
Pretymann, J. R. . . . .	B.A.	Trinity	Oxford	Salisbury
Smythe, H. R. . . . .	B.A.	Christ Church	Oxford	Lichfield
Thurling, J. B. . . . .		Catherine Hall	Cambridge	Salisbury
Townsend, W. M. . . . .	B.A.	Queen's	Cambridge	Lichfield
Walrond, T. A. . . . .	B.A.	Trinity	Dublin	Salisbury
Watson, J. J. . . . .	B.A.	Trinity	Dublin	B. & W.
Whish, M. H. . . . .	B.A.	St. John's	Cambridge	B. & W.
Whitaker, S. . . . .	B.A.	St. John's	Cambridge	Lichfield
Wyndham, J. . . . .	M.A.	Magdalen	Oxford	Salisbury

## ORDINATIONS APPOINTED.

*Llandaff*, October 4.  
*Durham*, December 6.

*Bangor*  
*Gloster & Bristol* } Dec. 20.  
*Lincoln*

*Norwich* } Jan. 10, 1841.  
*Ripon*

PREFERMENTS.

THE REV. PHILIP NICHOLAS SHUTTLEWORTH, D.D. Warden of New Coll. Oxford, to the Bishopric of Chichester.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bartholomew, J.	Canonry of Exeter				Bishop of Exeter
Browne, G. . .	Lenton, v.	£139	Notts	Lincoln	The Queen
Burney, C. P. .	Archdeaconry of St. Alban's				Bishop of London
Crofts, J. D. . .	Walsingham, d.	168	Norfolk	Norwich	Rev. D. H. L. Warner
Custance, F. . .	Colwall, r.		Hereford	Hereford	Bp. of Hereford
Dawson, E. H. .	Roding Beauchamp, r.	244	Essex	London	Rev. Dr. Barrett
Gooch, S. . . .	{ Alverthorpe in Wake-	72	York	Ripon	Vicar of Wakefield
	{ field, c.				
Greetham, J. K. .	Preb. of Wells				Bp. of Bath & Wells
Harries, D. . . .	{ Colwen in Devyn-	56	Brecon	St. David's	Vicar of Devynnock
	{ nock, p. c.				
Harris, Hon. C. A.	{ Wilton, r. cum Ne-	450	Wilts	Salisbury	Earl of Pembroke
	{ therhampton, c.				
	{ Ditchampton, v. et				
	{ Bulbridge, r.				
Hawkins, J. C. C. B. F.	Ramsbury, v.	219	Wilts	Salisbury	The Queen
Hubert, H. S. M.	Croxton, v.	98	Norfolk	Norwich	Christ's Coll. Camb.
Hughes, J. R. . .	Dorchester, p. c.	100	Oxford	Oxford	{ Trustees of late H. Burrowes, Esq.
Mackenzie, H. . .	{ Bermoudsey, St.	300	Surrey	Winchest.	Rect. of Bermoudsey
	{ James, p. c.				
Marsh, G. T. . .	Foxley, r.	261	Wilts	G. & B.	The Queen, this turn
Maurice, J. P. . .	Michelmersh, n.	671	Hants	Winchest.	Bp. of Winchester
Middleton, H. . .	Barton Stacey, v.	266	Hants	Winchest.	D. & C. of Winchester.
Nicholson, M. A.	Christ Ch. Averington		Lanc.	Chester	Trustees
Nicholson, P. C. .	Mytholmroyd, St. James, c.		York	Ripon	Vicar of Halifax
Pearson, C. . . .	Bradford, St. John, New Ch.				Mr. Berthon
Postlethwaite, J.	Headon cum Upton, v.	200	Notts	Lincoln	G. H. Vernon, Esq.
Sparke, E. . . .	Hapton, p. c.	40	Norfolk	Norwich	Christ's Coll. Camb.
Stockwell, J. S. .	Wyley, n.	492	Wilts	Salisbury	Earl of Pembroke
Symes, R. . . .	Cleve, Trinity Ch.		Somerset	B. & W.	
Toogood, J. J. . .	Preb. of Wells				Bp. of Bath & Wells
Vaux, W. . . .	Wanborough, v.	375	Wilts	Salisbury	D. & C. of Winchester.
Wegg, R. . . .	Frenze, n.	70	Norfolk	Norwich	S. Smith, Esq.
Yate, C. . . .	{ Holme on Spalding	97	York	York	St. John's Coll. Cam.
	{ Moore				

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Booth, J. . . . .	Divinity Lecturer in Bromyard.
Bradney, J. H. . . .	Domestic Chaplain to Lord Keane.
Bricknell, W. S. . . .	One of the Corporation Lecturers of Oxford.
Bunbury, J. R. . . .	Curate of North Marston, Bucks.
Burrows, H. N. . . .	Domestic Chaplain to the Duke of Sutherland.
Cottle, J. . . . .	Domestic Chaplain to Lord Ashburton.
Goold, F. . . . .	Curate of Appledore, Kent.
Hope, J. R. Esq. . . .	Vicar-General and Principal Official of Salisbury Diocese.
Lonsdale, W. . . . .	Head Master of St. George, Hanover-sq. Commercial Sch.
Moore, J. . . . .	Domestic Chaplain to the Earl of Morley.
Penny, — . . . . .	Curate of Romford, Essex.
Powell, T. J. . . . .	Domestic Chaplain to the Duke of Beaufort.
Reay, C. L. . . . .	Chaplain to Lord Keane.
Rogers, A. E. . . . .	Curate of Stogumber, Somerset.
Sullivan, H. W. . . . .	Curate of Bishop's Stoke, Hants.
Toogood, J. J. . . . .	Rural Dean of Deanery of Bridgwater.

## TRIBUTES OF RESPECT.

Name.	Place.	County.	Article.
Boucher, J. . .	Blackland . . .	. . .	Pocket Communion Service.
Edmonstone, C. W.	Holloway . . .	Middlesex	Two Silver Salvers.
Eland, H. G. .	Bedminster, St. Paul	Somerset	Plate.
Gooch, J. H. .	Alverthorpe . . .	York . .	Silver Waiter.
Harrison, J. .	Camberwell . . .	Surrey .	Scott's Bible.
Hemming, C. .	Stogumber . . .	Somerset	Books.
Leete, T. T. .	Bishop's Stortford .	Essex .	Tea and Coffee Service.
Luckock, T. G.	Great Barr . . .	Stafford .	Robes.
Parker, W. H. .	Isleworth . . .	Middlesex	{ 100 Gs. towards New Church near Newport, I. Wight.
Whytt, J. . .	Lambourn . . .	Essex .	Silver Cup.

## CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Chave, E. . .	{ Exeter, St. Mary } Arches, R. Priest Vicarship in Exeter Cathedral	{ £162 } 250	Devon	Exeter	Bp. of Exeter
Cooke, G. . .	{ Oldbury, R. cum } Didmorton, R. Tortworth, R.	{ 428 } 329	Glouc.	G. & B.	{ Duke of Beaufort Oriol Coll. Oxford
Crabbe, J. W. .	{ Glenham, Little, R. } c. ——— Great, P.C.	{ 103 } 96	Suffolk	Norwich	Hon. Mrs. North
Downes, W. . .	{ Dinnington, R. } Laughton - en - le - Morthen, v. Master of St. Mary	{ 178 } 173	York	York	The Queen
Dukinfield, C. E.	{ Edenhall, v. cum } Langwathby, c.	{ 478 } 58	Magd. Chpl. Bawtry	Carlisle	D. & C. of Carlisle
Mandell, R. . .	{ Ridgwell, v. } Canon Residentiary of Hereford	{ 476 } 627	Essex	London	Cath. Hall, Camb. Bp. of Hereford
Matthews, A. .	{ Senior Fellow of Brasenose College, Oxford } Frisby on the Wreak, v.	{ 130 } 287	Leicest.	Lincoln	The Queen
Noble, J. . .	{ Brocklesby, R. } East Ravendale, v.	{ 58 } 444	Lincoln	Lincoln	{ Lord Yarborough Trinity Coll. Camb.
Parkinson, J. .	{ Fittleton, R. } Bywell, St. Andrew, v.	{ 172 } 148	Wilts	Salisbury	Magdalen Coll. Oxf.
Railton, W. . .	{ Cumberworth, R. & D. } Edburton, R.	{ 379 } 476	Northum.	Durh.	{ T. W. Beaumont, Esq Abp. of Canterbury
Schomberg, J. B.	{ Sutfleffe, R. } Lambourn, R.	{ 476 } 627	Sussex	Canterb.	Corp. Chr. Coll. Cam.
Sutcliffe, R. . .	{ Polstead, R. } Hampton in Arden, v.	{ 578 } 578	Essex	London	F. R. Reynolds
Whitmore, J. .	{ cum Nuthurst, c. }	{ 578 }	Suffolk	Norwich	Hospital, Warwick
Woodington, H. T.			Warwick	Worcest.	
Atkinson, J. . .	Of Bishop Auckland.				
Barrs, G. . . .	Curate of Rowley Regis, Staffordshire.				
Barton, G. . . .	Of Brasenose College, Oxford.				
Belgrave, C. P. .	Curate of Colly Weston, Northamptonshire.				
Carver, J. . . .	Of Necton, Norfolk.				
Edgill, T. C. . .	Union Place, Marylebone.				
Greenwood, J. . .	Master of the Grammar School, Walton-le-Dale.				
Heineken, N. T. .	Of Bradford, Yorkshire.				
Hopper, W. . . .	Curate of Howden, Yorkshire.				
Hunnan, A. C. . .	Curate of Ulpha.				
Smith, T. . . . .	Curate of Rusper, Sussex.				
Tyson, J. . . . .	Late of Terrington St. John, Norfolk.				

## TO CORRESPONDENTS.

"Phoenix" shall appear, if the writer will communicate his name privately to the Editor. The letter of "F. G." has been received. The Editor regrets that circumstances, over which he had no control, have prevented the preparation of the Memoir of Bishop Otter in time for the present number. The same cause must be assigned for the postponement of Dr. Miller's Judgment. Our other Correspondents must excuse us for one more month.